SIRILAṄKĀDĪPE

BHADANTAKACCĀYANĀCARIYATTHERENA

VIRACITAṀ

KACCĀYANABYĀKARAṆAṀ

TRANSLATED INTO ENGLISH BY

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IEBH
INSTITUTO DE ESTUDIOS
BUDDHISTAS HISPANO

BE. 2549 AD. 2005

First published 2005
First electronic version 2017

Contact information: admin@iebh.org

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PREFACE

The present translation of the ancient Pali grammar Kaccāyana is the result of the classes given to me, starting in 1995, by the late Venerable U Silananda, a renowned Burmese monk. It was first published in Myanmar in 2005.

Now I am grateful to the Hispanic Institute of Buddhist Studies (IEBH) for publishing this translation as a PDF document. I would like to especially thank Bhikkhu Rāhula, a Mexican monk, for taking the time to scan the whole printed document, 332 pages, and creating this file.

This PDF document contains the first seven chapters of Kaccāyana. The eighth chapter is available as a separate file. If you wish to get the eighth chapter, Uṇādi-Kappa, please contact IEBH (admin@iebh.org) requesting it.

Right now I am working on a second edition of this translation which I hope will be published soon.

Bhikkhu Nandisena
Dhamma Vihara
Mexico
January, 16, 2017

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CONTENTS

KACCĀYANA BYĀKARAṆAṀ

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

1. Sandhi-kappa

Paṭhamakaṇḍa

1. 1. Attho akkharasaññāto.
2. 2. Akkharāpādayo ekacattālisaṁ.
3. 3. Tatthodantā sarā aṭṭha.
4. 4. Lahumattā tayo rassā.
5. 5. Aññe dīghā.
6. 8. Sesā byañjanā.
7. 9. Vaggā pañcapañcaso mantā.
8. 10. Aṁ-iti niggahitaṁ.
9. 11. Parasamaññā payoge.
10. 12. Pubbamadhoṭhitamassaraṁ sarena viyojaye.
11. 14. Naye paraṁ yutte.

Iti sandhikappe paṭhamo kaṇḍo.

12. 13. Sarā sare lopaṁ.
13. 15. Vā paro asarūpo.
14. 16. Kvacāsavaṇṇaṁ lutte.
15. 17. Dīghaṁ.
16. 18. Pubbo ca.
17. 19. Yamedantassādeso.
18. 20. Vamodudantānaṁ.
19. 22. Sabbo caṁ ti.
20. 27. Do dhassa ca.
21. 22. Ivaṇṇo yaṁ navā.
22. 28. Evādissa ri pubbo ca rasso.

Iti sandhikappe dutiyo kaṇḍo.

23. 36. Sarā pakati byañjane.
24. 35. Sare kvaci.
25. 37. Dīghaṁ.
26. 38. Rassaṁ.
27. 39. Lopañca tatrākāro.
28. 40. Para dvebhāvo ṭhāne.
29. 42. Vagge ghosāghosānaṁ tatiyapaṭhamā.

Iti sandhikappe tatiyo kaṇḍo.

30. 58. Aṁ byañjane niggahitaṁ.
31. 49. Vaggantaṁ vā vagge.
32. 50. Ehe ñaṁ.
33. 51. Sa ye ca.
34. 52. Madā sare.
35. 34. Ya va ma da na ta ra lā cāgamā.
36. 47. Kvaci o byañjane.
37. 57. Niggahitañca.
38. 53. Kvaci lopaṁ.
39. 54. Byañjane ca.
40. 55. Paro vā saro.
41. 56. Byañjano ca visaññogo.

Iti sandhikappe catuttho kaṇḍo.

42. 32. Gosare puthassāgamo kvaci.
43. 33. Pāssa canto rasso.
44. 24. Abbho abhi.
45. 25. Ajjho adhi.
46. 26. Te na vā ivaṇṇe.
47. 23. Atissa cantassa.
48. 43. Kvaci paṭi patissa.
49. 44. Puthassu byañjane.
50. 45. O avassa.
51. 59. Anupadiṭṭhānaṁ vuttayogato.

Iti sandhikappe pañcamo kaṇḍo.

Sandhisuttaṁ niṭṭhitaṁ.

2. Nāma-kappa

52. 60. Jinavacanayuttaṁ hi.
53. 61. Liṅgañca nippajjate.
54. 62. Tato ca vibhattiyo.
55. 63. Si yo aṁ yo nā hi sa naṁ smā hi sanaṁ smiṁ su.
56. 64. Tadanuparodhena.
57. 71. Ālapane si gasañño.
58. 29. Ivaṇṇuvaṇṇā jhalā.
59. 182. Te itthidhyā po.
60. 177. Ā gho.
61. 86. Sāgamo se.
62. 206. Saṁsāsvekavacanesu ca.
63. 217. Etimāsami.
64. 216. Tassā vā.
65. 215. Tato sassa ssāya.

66. 205. Gho rassaṁ.
67. 229. No ca dvādito naṁmhi.
68. 184. Amā pato smiṁsmānaṁ vā.
69. 186. Ādito o ca.
70. 30. Jhalānamiyuvā sare vā.
71. 489. Yavakārā ca.
72. 185. Pasaññassa ca.
73. 174. Gāva se.
74. 169. Yosu ca.
75. 170. Avaṁmhi ca.
76. 171. Āvassu vā.
77. 175 Tato namaṁ patimhālutte ca samāse.
78. 31. O sare ca.
79. 46. Tabbiparītūpapade byañjane ca.
80. 173. Goṇa naṁmhi vā.
81. 172. Suhināsu ca.
82. 149. Aṁmo niggahitaṁ jhalapehi.
83. 67. Saralopo mādesapaccayādimhi saralope tu pakati.
84. 144. Agho rassamekavacanayosvapi ca.
85. 150. Na sismimanapuṁsakāni.
86. 227. Ubhādito naminnaṁ.
87. 231. Iṇṇamiṇṇannaṁ tīhi saṅkhyāhi.
88. 147. Yāsu katanikāralopesu dīghaṁ.
89. 87. Sunaṁhisu ca.
90. 252. Pañcādīnamattaṁ.
91. 194. Patissinīmhi.
92. 100. Ntussanto yosu ca.
93. 106. Sabbassa vā aṁsesu.
94. 105. Simhi vā.
95. 145. Aggissini.
96. 148. Yosvakatarasso jho.
97. 156. Vevosu lo ca.
98. 189. Mātulādīnamānattamīkāre.
99. 81. Smāhismiṁnaṁ mhābhimhi vā.
100. 214. Na timehi katākārehi.
101. 80. Suhisvakāro e.
102. 202. Sabbanāmānaṁ naṁmhi ca.
103. 79. Ato nena.
104. 66. So.
105... So vā.
106. 302. Dīghorehi.
107. 69. Sabbayonīnamā-e.
108. 90. Smāsmiṁnaṁ vā.
109. 295. Āya catutthekavacanassa tu.
110. 201. Tayo neva ca sabbanāmehi.

111. 179. Ghato nādīnaṁ.
112. 173. Pato yā.
113. 132. Sakhato gasse vā.
114. 178. Ghate ca.
115. 181. Na ammādito.
116. 157. Akatarassā lato yvālapanassavevo.
117. 124. Jhalato sassa no vā.
118. 146. Ghapato ca yonaṁ lopo.
119. 115. Lato vokāro ca.

Iti nāmakappe paṭhamo kaṇḍo.

120. 243. Amhassa mamaṁ savibhattissa se.
121. 233. Mayaṁ yomhi paṭhame.
122. 99. Ntussa nto.
123. 103. Ntassa se vā.
124. 98. Ā simhi.
125. 198. Aṁ napuṁsake.
126. 101. Avaṇṇā ca ge.
127. 102. To titā sasmiṁnāsu.
128. 104. Naṁmhi taṁ vā.
129. 222. Imassidamaṁsisu napuṁsake.
130. 225. Amussāduṁ.
131... Itthipumanapuṁsakasaṅkhyaṁ.
132. 228. Yosu dvinnaṁ dve ca.
133. 230. Ticatunnaṁ tisso catasso tayocattāro tīṇi cattāri.
134. 251. Pañcādīnamakāro.
135. 118. Rājassā rañño rājino se.
136. 119. Raññaṁ naṁmhi vā.
137. 116. Nāmhi raññā vā.
138. 121. Smiṁmhi raññe rājini.
139. 245. Tumhamhākaṁ tayi mayi.
140. 232. Tvamahaṁ simhi ca.
141. 241. Tava mama se.
142. 242. Tuyhaṁ mayhañca.
143. 235. Taṁmamaṁmhi.
144. 234. Tavaṁmamañca na vā.
145. 238. Nāmhi tayā mayā.
146. 236. Tumhassa tuvaṁtvamamhi.
147. 246. Padato dutiyācatutthīchaṭṭhīsu vo no.
148. 247. Hemekavacanesu ca.
149. 248. Na aṁmhi.
150. 249. Vā tatiye ca.
151. 250. Bahuvacanesu vo no.
152. 136. Pumantassā simhi.

153. 138. Amālapanekavacane.
154... Samāse ca vibhāsā.
155. 137. Yosvāno.
156. 142. Āne smiṁmhi vā.
157. 140. Hivibhatthimhi ca.
151. 143. Susmimā vā.
159. 139. U nāmhi ca.
160. 197. Akammantassa ca.

Iti nāmakappe dutiyo kaṇḍo.

161. 244. Tumhamhehi namākaṁ.
162. 237. Vā yvappaṭhamo.
163. 240. Sassaṁ.
164. 200. Sabbanāmakārate paṭhamo.
165. 208. Dvandaṭṭhā vā.
166. 209. Nāññaṁ sabbanāmikaṁ.
167. 210. Bahubbīhimhi ca.
168. 203. Sabbato naṁ saṁsānaṁ.
169. 117. Rājassa rāju sunaṁ hisu ca.
170. 220. Sabbassimasse vā.
171. 219. Animi nāmhi ca.
172. 218. Anapuṁsakassā yaṁ smimhi.
173. 223. Amussa mo saṁ.
174. 211. Etatesaṁ to.
175. 212. Tassa vā nattaṁ sabbattha.
176. 213. Sasmāsmiṁsaṁsāsvattaṁ
177. 221. Imasaddassa ca.
178. 224. Sabbato ko.
179. 204. Ghapato smiṁ sānaṁ saṁsā.
180. 207. Netāhi smimāyayā.
181. 95. Manogaṇādito smiṁnānami-ā.
182. 97. Sassa co.
183. 48. Etesamo lope.
184. 96. Sa sare vāgamo.
185. 112. Santasaddassā so bhe bo cante.
186. 107. Simhi gacchantādīnaṁ ntasaddo aṁ.
187. 108. Sesesu ntuva.
188. 155. Brahmatta sakha rājādito amānaṁ.
189. 113. Syā ca.
190. 114. Yonamāno.
191. 130. Sakhato cāyo no.
192. 135. Smime.
193. 122. Brahmato vassa ca.
194. 131. Sakhantassi nonānaṁsesu.

195. 134. Āro himhi vā.
196. 133. Sunamaṁsu vā.
197. 125. Brahmato tu smiṁni.
198. 123. Uttaṁ sanāsu.
199. 158. Satthupitādīnamā sismiṁ silopo ca.
200. 196. Aññesvārattaṁ.
201. 163. Vā naṁmhi.
202. 164. Satthunattañca.
203. 162. U sasmiṁ salopo ca.
204. 167. Sakkamandhātādīnañca.
205. 160. Tato yonamo tu.
206. 165. Tato smimi.
207. 161. Nā ā.
207. 161. Āro rassamikāre.
209. 168. Pitādīnamasimhi.
210. 239. Tayātayinaṁ takāro tvattaṁ vā.

Iti nāmakappe tatiyo kaṇḍo.

211. 126. Attanto hismimanattaṁ.
212. 129. Tato smiṁ ni.
213. 127. Sassano.
214. 128. Smā nā.
215. 141. Jhalato ca.
216. 180. Ghapato smiṁyaṁ vā.
217. 199. Yonaṁ ni napuṁsakehi.
218. 196. Ato niccaṁ.
219. 195. Siṁ.
220. 74. Sesato lopaṁ gasipi.
221. 282. Sabbāsamāvusopasagganipātādīhi ca.
222. 327. Pumassa liṅgādīsu samāsesu.
223. 188. Aṁ yamīto pasaññato.
224. 153. Naṁ jhato katarassā.
225. 151. Yonaṁ no.
226. 154. Smiṁni.
227. 270. Kissa ka ve ca.
228. 272. Ku hiṁ haṁsu ca.
229. 226. Sesesu ca.
230. 262. Tra to thesu ca.
231. 263. Sabbassetassākāro vā.
232. 267. Tre niccaṁ.
233. 264. E tothesu ca.
234. 265. Imassi thaṁ dāni ha to dhesu ca.
235. 281. A dhunāmhi ca.
236. 280. Eta rahimhi.

237. 176. Itthiyamato āpaccayo.
238. 187. Nadādito vā ī.
239. 190. Ṇava ṇika ṇeyya ṇantuhi.
240. 193. Patibhikkhurājīkārantehi inī.
241. 191. Ntussa tadhīkāre.
242. 192. Bhavato bhoto.
243. 110. Bho ge tu.
244. 72. Akārapitādyantānamā.
245. 152. Jhalapā rassaṁ.
246. 73. Ākāro vā.

Iti nāmakappe catuttho kaṇḍo.

247. 261. Tvādayo vibhattisaññāyo.
248. 260. Kvaci to pañcamyatthe.
249. 266. Tratha sattamiyā sabbanāmehi.
250. 268. Sabbato dhi.
251. 269. Kiṁsmā vo.
252. 271. Hiṁhaṁhiñcanaṁ
253. 273. Tamhā ca.
254. 274. Imasmā hadhā ca.
255. 275. Yato hiṁ.
256... Kāle.
257. 276. Kiṁsabbaññekayakuhi dādācanaṁ.
258. 278. Tamhā dāni ca.
259. 279. Imasmā rahidhunādāni ca.
260. 277. Sabbassa so dāmhi vā.
261. 369. Avaṇṇo ye lopañca.
262. 391. Vuḍḍhassa jo iyiṭṭhesu.
263. 392. Pasatthassa so ca.
264. 393. Antikassa nedo.
265. 394. Bāḷhassa sādho.
266. 395. Appassa kaṇa.
267. 396. Yuvānañca.
268. 397. Vantumantuvīnañca lopo.
269. 41. Yavataṁ talaṇadakārānaṁ byañjanāni calañajakārattaṁ.
270. 120. Amha tumha ntu rāja brahmatta sakha satthu—pitādīhi smā nāva.

Iti nāmakappe pañcamo kaṇḍo.

Nāmasuttaṁ niṭṭhitaṁ.

3. Kāraka-kappa

271. 88. Yasmā dapetiṁ bhayamādatte vā tadapādānaṁ. (308)
272. 309. Dhātunāmānamupasaggayogādīsvapi ca.

273. 310. Rakkhaṇatthānamicchitaṁ.
274. 311. Yena vā dassanaṁ
275. 312. Dūrantikaddhakāla nimmāna tvālopa disā yoga vibhattārappayoga suddhappamocanahetu vivittappamāṇapubbayoga bandhanaguṇavacana pañhakathana thokātattūsu ca.
276. 302. Yassa dātukāmo rocate dhārayate pā taṁ sampadānaṁ.
277. 303. Silāgha hanu ṭhā sapa dhāra piha kudha duhisso ssūya rādhikkha paccāsuṇa anupatigiṇa pubbakattārocanattha tadattha tumatthālamattha maññānādarappāṇini gatyatthakammani-āsisatthasammutibhiyyasattamyatthesu ca.
278. 320. Yodhāro tamokāsaṁ.
279. 292. Yena vā kayirate taṁ karaṇaṁ.
280. 285. Yaṁ karoti taṁ kammaṁ.
281. 294. Yo karoti sa kattā.
282. 295. Yo kārehi sa hetu.
283. 316. Yassa vā pariggaho taṁ sāmī.
284. 283. Liṅgatthe paṭhamā.
285. 70. Ālapane ca.
286. 291. Karaṇe tatiyā.
287. 296. Sahādiyoge ca.
288. 293. Kattari ca.
289. 297. Hetvatthe ca.
290. 298. Sattamyatthe ca.
291. 299. Yenaṅgavikāro.
292. 300. Visesane ca.
293. 301. Sampadāne catutthī.
294. 305. Namoyogādīsvapi ca.
295. 307. Apādāne pañcamī.
296. 314. Kāraṇatthe ca.
297. 284. Kammatthe dutiyā.
298. 287. Kāladdhānamaccantasaṁyoge.
299. 288. Kammappavacanīyayutte.
300. 286. Gati buddhi bhuja paṭha hara kara sayādīnaṁkā rite vā.
301. 315. Sāmismiṁ chaṭṭhī
302. 319. Okāse sattamī.
303. 321. Sāmissarādhipati dāyāda sakkhī pathibhū pasuta kusalehi ca.
304. 322. Niddhāraṇe ca.
305. 323. Anādare ca.
306. 289. Kvaci dutiyā chaṭṭhīnamatthe.
307. 290. Tatiyāsattamīnañca.
308. 317. Chaṭṭhī ca.
309. 318. Dutiyāpañcamīnañca.
310. 324. Kammakaraṇanimittatthesu sattamī.
311. 325. Sampadāne ca.
312. 326. Pañcamyatthe ca.
313. 327. Kālabhāvesu ca.

314. 328. Upa'dhyādhikissaravacane.
315. 329. Maṇḍitussukkesu tatiyā ca.

Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kārakasuttaṁ niṭṭhitaṁ.

4. Samāsa-kappa

316. 331. Nāmāna samāso yuttattho.
317. 332. Tesaṁ vibhattiyo lopā ca.
318. 333. Pakati cassa sarantassa.
319. 330. Upasagganipātapubbako abyayībhāvo.
320. 335. So napuṁsakaliṅgo.
321. 349. Digussekattaṁ.
322. 359. Tathā dvande pāṇi tūriye yogga senaṅga khuddajantuka vividha viruddha visabhāgatthādīnañca.
323. 360. Vibhāsā rukkha tiṇa pasu dhana dhañña janapadā dīnañca.
324. 339. Dvipade tulyādhikaraṇe kammadhārayo.
325. 348. Saṅkhyāpubbo digu.
326. 341. Ubhe tappurisā.
327. 351. Amādayo parapadebhi.
328. 352. Aññapadatthesu bahubbīhi.
329. 357. Nāmānaṁ samuccayo dvando.
330. 340. Mahataṁ mahā tulyādhikaraṇe pade.
331. 353. Itthiyaṁ bhāsitapumitthī pumāva ce.
332. 343. Kammadhārayasaññe ca.
333. 344. Attaṁ nassa tappurise.
334. 345. Sare ana.
335. 346. Kadi kussa.
336. 347. Kā'ppatthesu ca.
337. 350. Kvaci samāsanta gatānamakāranto.
338. 356. Nadimhā ca.
339. 358. Jāyāya tudaṁ jāni patimhi.
340. 355. Dhanumhā ca.
341. 336. Aṁvibhattīnamakārantā abyāyitāvā.
342. 337. Saro rasso napuṁsake.
343. 338. Aññasmā lopo ca.

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsasutthaṁ niṭṭhitaṁ.

5. Taddhita-kappa

244. 361. Vā ṇā'pacce.
345. 366. Ṇāyana ṇāna vacchādito.
346. 367. Ṇeyyo kattiyādīhi.

347. 368. Ato ṇi vā.
348. 371. Ṇavopakvādīhi.
349. 372. Ṇera vidhavādito.
350. 373. Yena vā saṁsaṭṭhaṁ tarati carati vahati ṇiko.
351. 374. Tamadhīte tenakatādhi sannidhānaniyoga sippa bhaṇḍa jīvikatthesu ca.
352. 376. Ṇa rāgā tassedamaññatthesu ca.
353. 378. Jātādīnamimiyā ca.
354. 379. Samūhatthe kaṇa ṇā.
355. 380. Gāma jana bandhu sahāyādīhi tā.
356. 381. Tadassa ṭhānamiyo ca.
357. 382. Upamatthāyitattaṁ.
358. 383. Tannissitatthe lo.
359. 384. Ālu tabbahule.
360. 387. Ṇuttatā bhāve tu.
361. 388. Ṇa visamādīhi.
362. 389. Ramaṇīyādito kaṇa
363. 390. Visese taratamisikiyiṭṭhā.
364. 398. Tadassatthīti vī ca.
365. 399. Tapādito sī.
366. 400. Daṇḍādito ika ī.
367. 401. Madhvādito ro.
368. 402. Guṇādito vantu.
369. 403. Satyādīhi mantu.
370. 405. Saddhādito ṇa.
371. 404. Āyussukārāsa mantumhi.
372. 385. Tappakativacane mayo.
373. 406. Saṅkhyāpūraṇe mo.
374. 408. Sa chassa vā.
375. 412. Ekādito dasassī.
376. 257. Dase so niccañca.
377... Ante niggahitañca.
378. 414. Ti ca.
379. 258. La da rānaṁ.
380. 255. Vīsati dasesu bā dvissa tu.
381. 254. Ekādito dassa ra saṅkhyāne.
382. 259. Aṭṭhādito ca.
383. 353. Dvekaṭṭhānamākāro vā.
384. 407. Catucche hi tha ṭhā.
385. 409. Dvitīhi tiyo.
386. 410. Tiye dutāpi ca.
387. 411. Tesamaḍḍhūpapadena aḍḍhuḍḍhadivaḍḍha diyaḍḍha'ḍḍhatiyā.
388. 68. Sarūpāna mekasesvasakiṁ.
389. 413. Gaṇanedasassa dvi ti catu pañca cha satta aṭṭhanavakānaṁ vī ti cattāra paññā cha sattāsanavā yosu yonañcīsamāsaṁṭhiritītuti.

390. 256. Catūpapadassa lopo tu'ttarapadādicassa cu copi navā.
391. 423. Yadanupapannā nipātanā sijjhanti.
392. 418. Dvādito ko'nekatthe ca.
393. 415. Dasadasakaṁ sataṁ dasakānaṁ sataṁ sahassañca yomhi.
394. 416. Yāva taduttari dasaguṇitañca.
395. 417. Sakanāmehi.
396. 363. Tesaṁ ṇo lopaṁ.
397. 420. Vibhāge dhā ca.
398. 421. Sabbanāmehi pakāravacane tu thā.
399. 422. Kimimehi thaṁ.
400. 364. Vuddhādisarassa vā'saṁyogantassa saṇe ca.
401. 375. Māyūnamāgamo ṭhāne.
402. 377. Āttañca.
403. 354. Kvacādimajjhuttarānaṁ dīgharassa paccayesu ca.
404. 370. Tesu vuddhi lopāgama vikāra viparitādesā ca.
405. 365. Ayuvaṇṇānañcāyo vuddhi.

Iti nāmakappe taddhitakappo aṭṭhamo kaṇḍo.

Taddhitasuttaṁ niṭṭhitaṁ.

6. Ākhyāta-kappa

406. 429. Atha pubbāni-vibhattīnaṁ cha parassapadāni.
407. 439. Parāṇuttanopadāni.
408. 430. Dve dve paṭhamamajjhimuttamapurisā.
409. 441. Sabbesamekābhidhāne paro puriso.
410. 432. Nāmamhi payujjamānepi tulyādhikaraṇe paṭhamo.
411. 436. Tumhe majjhimo.
412. 437. Amhe uttamo.
413. 426. Kāle.
414. 428. Vattamānā paccuppanne.
415. 451. Āṇatyāsiṭṭhe'nuttakāle pañcamī.
416. 454. Anumatiparikappetthesu sattamī.
417. 460. Apaccakkhe parokkhā'tīte.
418. 456. Hiyyopabhuti paccakkhe hiyyattanī.
419. 469. Samīpe'jjatanī.
420. 471. Māyoge sabbakāle ca.
421. 473. Anāgate bhavissantī.
422. 475. Kriyātipanne'tīte kālātipatti.
423. 426. Vattamānā ti anti, si tha, mi ma, te ante, se vhe, e mhe.
424. 450. Pañcamī tu antu, hi tha, mi ma, taṁ antaṁ, ssu vho, e āmase.
425. 453. Sattamī eyya eyyuṁ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṁ, etho eyyāvho, eyyaṁ eyyāmhe.
426. 459. Parokkhā a u, e ttha, aṁ mha, ttha re, ttho vho, iṁ mhe.
427. 455. Hiyyattanī ā ū, o ttha, aṁ mhā, ttha tthuṁ, sevhaṁ, iṁ mhase.

427. 468. Ajjatanī īñaṁ ottha, iṁ mhā, ā ū, se vhaṁ, aṁ mhe.

429. 472. Ssavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṁ ssāmhe.

430. 474. Kālātipatti ssā ssaṁsu, sse ssatha, ssaṁ ssāmā, ssatha ssisu, ssase ssavhe, ssiṁ ssāmhase.

431. 428. Hiyyattanī sattamī pañcamī vattamānā sabbadhātukaṁ.

Iti ākhyātakappe paṭhamo kaṇḍo.

432. 362. Dhātuliṅgehi parā paccayā.
433. 528. Tijagupakitamānehi khachasā vā.
434. 534. Bhujaghasaharasupādīhi-tumicchatthesu.
435. 536. Āya nāmato kattūpamānādācāre.
436. 537. Īyū'pamānā ca.
437. 538. Nāmamhā'ticchatthe.
438. 540. Dhātūhi ṇe ṇaya ṇāpe ṇāpayā kāritāni hetvatthe.
439. 539. Dhāturūpe nāmasmā ṇa yo ca.
440. 445. Bhāvakammesu yo.
441. 447. Tassa cavaggayakāravakārattaṁ sadhātvantassa.
442. 448. Ivaṇṇāgamo vā.
443. 449. Pubbarūpañca.
444. 511. Tathā kattari ca.
445. 433. Bhūvādito a.
446. 509. Rudhādito niggahitapubbañca.
447. 510. Divādito yo.
448. 512. Svādito ṇuṇā uṇā ca.
449. 513. Kiyādito nā.
450. 517. Gahādito ppaṇhā.
451. 520. Tanādito oyirā.
452. 525. Curādito ṇe ṇayā.
453. 444. Attanopadāni bhāve ca kammani.
454. 440. Kattari ca.
455. 530. Dhātuppaccayehi vibhattiyo.
456. 420. Kattari parassapadaṁ.
457. 424. Bhūvādayo dhātavo.

Iti ākhyātakappe dutiyo kaṇḍo.

458. 461. Kvacādivaṇṇānamekassarānaṁ dvebhāvo.
459. 462. Pubbo'bbhāso.
460. 506. Rasso.
461. 464. Dutiyacatutthānaṁ paṭhamatatiyā.
462. 467. Kavaggassa cavaggo.
463. 532. Mānakitānaṁ va tattaṁ vā.
464. 504. Hassa jo.
465. 463. Antassivaṇṇākāro vā.

466. 489. Niggahitañca.
467. 533. Tato pāmānānaṁ vāmaṁ sesu.
468. 492. Ṭhā tiṭṭho.
469. 494. Pā pivo.
470. 514. Ṁāssa jājaṁnā.
471. 483. Disassa passa dissa dakkhā vā.
472. 531. Byañjanantassa co chappaccayesu ca.
473. 529. Ko khe ca.
474. 535. Harassa gī se.
475. 465. Brūbhūnamāhabhūvā parokkhāyaṁ.
476. 442. Gamissanto ccho vā sabbāsu.
477. 479. Vacassa'jjatanimhi makārā o.
478. 438. Akāro dīghaṁ himimesu.
479. 452. Hi lopaṁ vā.
480. 490. Hotissare'ho'he bhavissantimhi sassa ca.
481. 524. Karassa sappaccayassa kāho.

Iti ākhyātakappe tatiyo kaṇḍo.

482. 508. Dādantassaṁ mimesu.
483. 527. Asaṁyogantassa vuddhi kārite.
484. 542. Ghaṭādīnaṁ vā.
485. 434. Aññesu ca.
486. 543. Guhadusānaṁ dīghaṁ.
487. 478. Vaca vasa vahādīnamukāro vassaye.
488. 481. Ha vipariyayo lo vā.
489. 519. Gahassa ghe ppe.
490. 518. Halopo ṇhāmhi.
491. 523. Karassa kāsattamajjatanimhi.
492. 499. Asasmā mimānaṁ mimhān'talopo ca.
493. 498. Thassa tthatthaṁ.
494. 495. Tissa tissa tthitthaṁ.
495. 500. Tussa tthuttaṁ.
496. 497. Simhi ca.
497. 477. Labhasmā ī-aṁnaṁ tthattaṁ.
498. 480. Kusasmā dī cchi.
499. 480. Dā dhātussa dajjaṁ.
500. 486. Vadassa vajjaṁ.
501. 443. Gamissa ghammaṁ.
502. 493. Yamhi dā dhā mā ṭhā hā pā maha mathādīnamī.
503. 485. Yajassādissi.
504. 470. Sabbato uṁ iṁsu.
505. 482. Jaramarānaṁ jīra jīyya mīyyā vā.
506. 496. Sabbatthā'sassādilopo ca.
507. 501. Asabbadhātuke ñā.

508. 515. Yyessa ñāto iyā ñā.
509. 516. Nāssa lopo yakārattaṁ.
510. 487. Lopañcettamakāro.
511. 521. Uttamokāro.
512. 522. Karassākāro ca.
513. 435. O ava sare.
514. 491. E aya.
515. 541. Te āvāyā kārite.
516. 466. Ikārāgamo asabbadhātukamhi.
517. 488. Kvaci dhātuvibhattippaccayānaṁ dīghaviparītādesa lopāgamā ca.
518. 446. Attanopadāni parassapadattaṁ.
519. 457. Akārāgamo hiyyatthanī-ajjatanīkālātipattīsu.
520. 502. Brūto ī timhi.
521. 425. Dhātussanto lopo'nekasarassa.
522. 476. Isuyamūnamanto ccho vā.
523. 526. Kāritānaṁ ṇo lopaṁ.

Iti ākhyātakappe catuttho kaṇḍo.

Ākhyātasuttaṁ niṭṭhitaṁ.

7. Kibbidhāna-kappa

524. 561. Dhātuyā kammādimhi ṇo.
525. 565. Saññāyama nu.
526. 567. Pure dadā ca iṁ.
527. 568. Sabbato ṇvutvā'vī vā.
528. 577. Visa ruja padādito ṇa.
529. 580. Bhāve ca.
530. 584. Kvi ca.
531. 589. Dharādīhi rammo.
532. 590. Tassīlādīsu ṇī tvā vī ca.
533. 591. Sadda kudha cala maṇḍattha rucādīhi yu.
534. 592. Pārādigamimhā rū.
535. 593. Bhikkhādito ca.
536. 594. Hanatyādīnaṁ ṇuko.
537. 566. Nu niggahitaṁ padante.
538. 595. Saṁhanāñ'ñāya vā ro gho.
539. 558. Ramhi ranto rādino.
540. 545. Bhāvakammesu tabbā'nīyā.
541. 552. Ṇyo ca.
542. 557. Karamhā ricca.
543. 555. Bhūto'bba.
544. 556. Vada mada gamu yuja garahākārādīhi jja mmaggayheyyāvāro vā.
545. 548. Te kiccā.
546. 562. Aññe kitta.

547. 596. Nandādīhi yu.
548. 597. Kattukaraṇapadesesu ca.
549. 550. Rahādito ṇa.

Iti kibbidhānakappe paṭhamo kaṇḍo.

550. 549. Ṇādayo tekālikā.
551. 598. Saññāyaṁ dādhāto i.
552. 609. Ti kiccā'siṭṭhe.
553. 599. Itthiyamatiyavo vā.
554. 601. Karato ririya.
555. 612. Atīte ta tavantu tāvī.
556. 622. Bhāvakammesu ta.
557. 606. Budhagamāditthe kattari.
558. 602. Jito ina sabbattha.
559. 603. Supato ca.
560. 604. Īsaṁdusūhi kha.
561. 636. Icchatthesu samānakattukesu tave tuṁ vā.
562. 638. Arahasakkādīsu ca.
563. 639. Pattavacane alamatthesu ca.
564. 640. Pubbakāle'kakattukānaṁ tuna tvāna tvā vā.
565. 646. Vattamāne mānan'tā.
566. 574. Sāsādīhi ratthu.
567. 575. Pātito ritu.
568. 576. Mānādīhi rātu.
569. 610. Āgamā tuko.
570. 611. Bhabbe ika.

Iti kibbidhānakappe dutiyo kaṇḍo.

571. 624. Paccayādaniṭṭhā nipātanā sijjhanti.
572. 625. Sāsadisato tassa riṭṭho ca.
573. 626. Sādisanta puccha bhanja hantādīhi ṭṭho.
574. 613. Vasato uttha.
575. 614. Vasa vāvu.
576. 607. Dha ḍha bha he hi dhaḍḍhā ca.
577. 628. Bhanjato ggo ca.
578. 560. Bhujādīnamanto no dvi ca.
579. 629. Vaca vā vu.
580. 630. Gupādīnañca.
581. 616. Tarādīhi iṇṇo.
582. 631. Bhidādito inna anna īṇā vā.
583. 617. Susa paca sakato kkha kkā ca.
584. 618. Pakkamādīhi nto ca.
585. 619. Janādīna mā timhi ca.
586. 600. Gama khana hana ramādīnamanto.
587. 632. Rakāro ca.

588. Ṭhāpānami-ī ca.
589. 621. Hantehi ho hassa ḷo vā adahanahānaṁ.

Iti kibbidhānakappe tatiyo kaṇḍo.

590. 579. Ṇamhi ranjassa jo bhāvakaraṇesu.
591. 544. Hanassa ghāto.
592. 503. Vadho vā sabbattha.
593. 564. Ākārantānamāyo.
594. 582. Purasamupaparīhi karotissa kha kharā vā tappaccayesu ca.
595. 637. Tavetunādīsu kā.
596. 551. Gamakhanahanādīnaṁ tuṁtabbādīsu na.
597. 641. Sabbehi tunādīnaṁ yo.
598. 643. Canantehi raccaṁ.
599. 644. Disā svānasvantalopo ca.
600. 645. Mahadabhehi mma yha jja bbha ddhā ca.
601. 334. Taddhitasamāsakitakā nāmaṁ vā'tavetunādīsu ca.
602. 6. Dumhi garu.
603. 7. Dīgho ca.
604. 684. Akkharehi kāra.
605. 547. Yathāgamamikāro.
606. 642. Dadhantato yo kvaci.

Iti kibbidhānakappe catuttho kaṇḍo.

607. 578. Niggahita saṁyogādi no.
608. 623. Sabbattha ge hī.
609. 484. Sadassa sīdatthaṁ.
610. 627. Yajassa sarassi ṭṭhe.
611. 608. Hacatutthānamantānaṁ do dhe.
612. 615. Ḍho ḍhakāre.
613. 583. Gahassa ghara ṇe vā.
614. 581. Dahassa do ḷaṁ.
615. 586. Dhātvantassa lopo kvimhi.
616. 587. Vidante ū.
617. 633. Na ma ka rānamantānaṁ niyuttatamhi.
618. 571. Na ka vatthaṁ ca jā ṇvumhi.
619. 573. Karassa ca tattaṁ thusmiṁ.
620. 549. Tuṁtunatabbesu vā.
621. 553. Kāritaṁ viya ṇānubandho.
622. 570. Anakā yu ṇvūnaṁ.
623. 554. Ka gā ca jānaṁ.

Iti kibbidhānakappe pañcamo kaṇḍo.

Kibbidhānasuttaṁ niṭṭhitaṁ.

8. Uṇādikappa-kappa

624. 563. kattari kitta.
625. 605. Bhāvakammesu kiccattakkhatthā.
626. 634. Kammani dutiyāya tto.
627. 652. Khyādīhi mana ma ca to vā.
628. 653. Samādīhi thamā.
629. 569. Gahassu'padhasse vā.
630. 654. Masussa sussa ccharaccherā.
631. 655. Āpubbacarassa ca.
632. 656. Ala kala salehi la yā.
633. 657. Yāṇa lāṇā.
634. 658. Mathissa thassa lo ca.
635. 559. Pesātisaggapattakālesu kiccā.
636. 659. Avassakādhamiṇesu ṇī ca.
637... Arahasakkādīhi tuṁ.
638. 668. Vajādīhi pabbajjādayo nippajjante.
639. 585. Kvilopo ca.
640... Sacajānaṁ ka gā ṇānubandhe.
641. 572. Nudādīhi yu ṇvūna manā na nā kā na na kā sakāritehi ca.
642. 588. I ya ta ma kiṁ esānamantassaro dīghaṁ kvaci dusassa guṇaṁ doraṁ sa kkhī ca.
643. 635. Bhyādīhi mati budhi pūjādīhi ca tto.
644. 661. Vepu sī dava vamu ku dā bhūtvādīhi thuttima ṇimā nibbatte.
645. 662. Akkose namhāni.
646. 419. Ekādito sakissa kkhattuṁ.
647. 663. Sunassunasso ṇa vānuvānūnanakhunānā.
648. 664. Taruṇassa susu ca.
649. 665. Yuvassuvassuvuvānanūnā.
650. 651. Kāle vattamānātīte ṇvādayo.
651. 647. Bhavissati gamādīhi ṇī ghiṇa.
652. 648. Kriyāyaṁ ṇvu tavo.
653. 307. Bhāvavācimhi catutthī.
654. 649. Kammani ṇo.
655. 650. Sese ssaṁ ntu mānānā.
656. 666. Chadādīhi ta traṇa.
657. 667. Vadādīhi ṇitto gaṇe.
658. 668. Midādīhi tti tiyo.
659. 669. Usuranjadasānaṁ daṁsassa daḍḍho ḍhaṭhā ca.
660. 670. Sūvusānamūvusānamato tho ca.
661. 671. Ranjudādīhi dhadiddakirā kvaci jadalopo ca.
662. 672. Paṭito hissa heraṇa hīraṇa.
663. 673. Kaḍhādīhi ko.
664. 674. Khādāmagamānaṁ khandhandhagandhā.
665. 675. Paṭādīlyalaṁ.

666. 676. Puthassa puthu pathā mo vā.
667. 677. Sasvādīhi tu davo.
668. 678. Jhādīhi īvaro.
669. 679. Munādīhi ci.
670. 680. Vidādīlyūro.
671. 681. Hanādīhi nu ṇu tavo.
672. 682. Kuṭādīhi ṭho.
673. 683. Manupūrasuṇādīhi ussanusisā.

Iti kibbidhānakappe uṇādikappo chaṭṭho kaṇḍo.

Uṇādisuttaṁ niṭṭhitaṁ.

KACCĀYANA BYĀKARAṆAṀ

Namo Tassa Bhagavato Arahato Sammāsambuddhassa!

1-SANDHI-KAPPA
1-Sandhi Chapter

PAṬHAMA-KAṆḌA
First Section

(a) Seṭṭhaṁ tilokamahitaṁ abhivandiy' aggaṁ,
Buddhañ ca Dhammam amalaṁ Gaṇam uttamañ ca,
Satthussa tassa vacanatthavaraṁ subuddhuṁ,
Vakkhāmi suttahitam ettha Susandhikappaṁ[1].

(b) Seyyaṁ jineritanayena budhā labhanti,
Tañ c'āpi tassa vacanatthasubodhanena,
Atthañ ca akkharapadesu amohabhāvā,
Seyyatthiko padam ato vividhaṁ suṇeyya[1].

(a) Having saluted the excellent Buddha, honored by the three worlds, and the highest, together with the pure Dhamma, and the noble Sangha, I will expound here the good chapter on Sandhi which is beneficial to the Word of the Buddha, for the sake of understanding well the noble meaning of the Word of the Teacher.
(b) The wise attained the best, i.e., nine Supramundane states, by the way taught by the Victorious One; that way they attained by knowing well the meaning of His word; the meaning they attained by non-confusion of the meaning in letters and words. Therefore, let the one who wishes the best listen to the various (letters and) words.

1. 1. Attho akkharasaññāto.

Sabbavacanānam attho akkhareh' eva saññāyate. Akkharavipattiyaṁ hi atthassa dunnayatā hoti, tasmā akkharakosallaṁ bahūpakāraṁ Suttantesu.

The meaning of all words is known only by letters. For when there is deformity of letters, meaning becomes difficult to understand. Therefore, skillfulness with letters is very useful in the Discourses.

2. 2. Akkharā p' ādayo ekacattālīsaṁ (1,2).

Te ca kho akkharā api akāradayo ekacattālīsaṁ Suttantesu sopakārā.

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[1] Vasantilaka Gātha.

Taṁ yathā? a ā i ī u ū e o; ka kha ga gha ṅa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṁ. Iti akkharā nāma.

Tena kvattho? Attho akkharasaññāto[2].

And these letters which are forty one beginning with 'a' are very useful in the Discourses.

Which are these? a ā i ī u ū e o; ka kha ga gha ṅa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṁ. These are called 'letters'(akkharā).

What is the benefit of that (calling them 'letters')? It is beneficial in suttas such as 'Attho akkharasaññāto' (§1). [I.e., we know that akkhara in that sutta means the fourty-one letters.]

3. 3. Tatth' odantā sarā aṭṭha (3).

Tattha akkharesu akārādīsu odantā aṭṭha akkharā sarā nāma honti.

Taṁ yathā? a ā i ī u ū e o. Iti sarā nāma.

Tena kvattho? Sarā sare lopaṁ[3].

Among those letters, the eight letters beginning with 'a' and ending with 'o' are called 'vowels'.

Which are these? a ā i ī u ū e o. These are called 'vowels' (sarā).

What is the benefit of that (calling them 'vowels')? It is beneficial in suttas such as 'Sarā sare lopaṁ' (§12).

4. 4. Lahumattā tayo rassā (4).

Tattha aṭṭhasu saresu lahumattā tayo sarā rassā nāma honti.

Taṁ yathā? a i u. Iti rassā nāma.

Tena kvattho? Rassaṁ[4].

Among the eight vowels, the three light-measured are called 'short'.

Which are these? a i u. These are called 'short' (rassā).

What is the benefit of that (calling them 'short')? It is beneficial in suttas such as 'Rassaṁ' (§26).

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[2] § 1.

[3] § 12.

[4] § 26.

5. 5. Aññe dīghā (5).

Tattha aṭṭhasu saresu rassehi aññe pañca sarā dīghā nāma honti.

Taṁ yathā? ā ī ū e o. Iti dīghā nāma.

Tena kvattho? Dīghaṁ[5].

Among the eight vowels, the five other vowels apart from the shorts (vowels) are called 'long'.

Which are these? ā ī ū e o. These are called 'long' (dīghā).

What is the benefit of that (calling them 'long')? It is beneficial in suttas such as 'Dīghaṁ' (§25).

6. 8. Sesā byañjanā (6).

Ṭhapetvā aṭṭha sare sesā akkharā kakārādayo niggahitantā byañjanā nāma honti.

Taṁ yathā? ka kha ga gha ṅa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṁ. Iti byañjanā nāma.

Tena kvattho? Sarā pakati byañjane[6].

Apart from the eight vowels, the remaining letters beginning with 'k' and ending with the *niggahita* ('ṁ') are called 'consonants'.

Which are these? ka kha ga gha ṅa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṁ. These are called 'consonants' (byañjanā).

What is the benefit of that (calling them 'consonants')? It is beneficial in suttas such as 'Sarā pakati byañjane' (§23).

7. 9. Vaggā pañcapañcaso mantā (7).

Tesaṁ kho byañjanānaṁ kakārādayo makārantā pañcapañcaso akkharavanto[7] vaggā nāma honti.

Taṁ yathā? ka kha ga gha ṅa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. Iti vaggā nāma.

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[5] § 25.

[6] § 23.

[7] Pañcapañca-akkharavanto (K)

Tena kvattho? Vaggantaṁ vā vagge[8].

Of those consonants, the letters beginning with 'k' and ending with 'm' that are divided into five groups of five letters are called 'grouped'.

Which are these? ka kha ga gha ṅa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. These are called 'grouped' (vaggā).

What is the benefit of that (calling them 'grouped')? It is beneficial in suttas such as 'Vaggantaṁ vā vagge' (§31).

8. 10. Aṁ iti niggahitaṁ (8).

Aṁ iti niggahitaṁ nāma hoti.

Tena kvattho? Aṁ byañjane niggahitaṁ[9].

'Ṁ' is called *niggahita.*
What is the benefit of that (calling it '*niggahita*')? It is beneficial in suttas such as 'Aṁ byañjane niggahitaṁ' (§30).

9. 11. Parasamaññā payoge.

Yā ca pana paresu sakkataganthesu samaññā ghosā ti vā aghosā ti vā, tā payoge sati etth' āpi yujjante.

Tattha ghosā nāma: ga gha ṅa; ja jha ña; ḍa ḍha ṇa; da dha na; ba bha ma; ya ra la va ha ḷa. Iti ghosā nāma. Aghosā nāma: ka kha; ca cha; ṭa ṭha; ta tha; pa pha; sa. Iti aghosā nāma.

Tena kvattho? Vagge ghosāghosānaṁ tatiya-paṭhamā[10].

Those terms (found) in the Sanskrit books such as 'voiced' or 'voiceless', when there is need, they are also used.

Among them, the voiced are: ga gha ṅ; ja jha ña; ḍa ḍha ṇa; da dha na; ba bha ma; ya ra la va ha ḷa. These are called 'voiced' (ghosā). The voiceless are: ka kha; ca cha; ṭa ṭha; ta tha; pa pha; sa. These are called 'voiceless' (aghosā).

What is the benefit of that (calling them 'voiced' and 'voiceless')? It is beneficial in suttas such as Vagge ghosāghosānaṁ tatiya-paṭhamā' (§30).

8 § 31.
9 § 30.
10 § 29.

10. 12. Pubbam adhoṭhitam assaraṁ sarena viyojaye (28).

Tattha sandhiṁ kattukāmo pubbabyañjanaṁ adhoṭhitaṁ assaraṁ katvā sarañ ca upari katvā sarena viyojaye.

Tatr āyam ādi (Khu. i, 67).

Herein, the student who wants to do joining of words should, after making the previous consonant that lies (lit. sits) below[1], free from the vowel and putting the vowel above[1], separate the consonant from the vowel. Example: Tatrāyamādi. should separate the consonant making the previous consonant lie below[1], and devoid of a vowel, and placing the vowel (that is devoid of consonant) above[1].

[1] 'Below' means on the left, and 'above' means on the right. What has been read was called in ancient times 'below', and what has not been read but about to be read is called 'above'.
See §13 for formal formation of the word.

11. 14. Naye paraṁ yutte (29).

Assaraṁ kho byañjanaṁ adhoṭhitaṁ parakkharaṁ naye yutte.

Tatrābhiratimiccheyya (Khu. i, 29).

Yutte ti kasmā? Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me (Khu. i, 26). Ettha pana yuttaṁ na hoti.

When appropriate, the student should carry the consonant which is without a vowel and which lies below, to the following letter. Example: Tatarābhiratimiccheyya.

Why say 'yutte'? To show that in this example, 'Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me', there is no carrying of consonant to the vowel.
See §13 for formal formation of the word.

* When there is reason for joining the words together, the student should combine the consonat which is without a vowel and which lies on the left, with the the vowel which follows.
In the example "Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me' the *niggahīta* (*ṁ*) which is a consonant should not be combined with the following vowel '*a*', because it is not an appropriate place to combine. To show this, the word 'yutte' is mentioned in the Sutta.

Iti sandhi-kappe paṭhamo kaṇḍo
Thus ends the first section of the chapter on sandhi

DUTIYA-KAṆḌA
Second Section

12. 13. Sarā sare lopaṁ (30).

Sarā kho sare pare lopaṁ papponti.

Yass' indriyāni samathaṅ gatāni (Khu. i, 27, 358), no h' etaṁ bhante (Vin. iii, 19), samet' āyasmā saṁghena (Vin. i, 265).

Vowels come to elision because of a vowel.
* There is elision of vowels when they are followed by vowels.

Formation of words in combinations (sandhi) in previous suttas:

1. Tatrāyamādi: In order to form this word (actually a combination of two words), first the word must be separated as 'tatra ayamādi'. Then by §10 the consonant (here conjunct consonant) 'tr' is seperated from the vowel 'a', and put on the left (tatr a ayamādi); by §12 the 'a' is elided because of the following vowel 'a' (tatr ayamādi); by §15 the 'a' of ayamādi is made long (tatr āyamādi); now the consonant 'tr' is carried to (or combined with) the following 'ā' by §11. The word 'tatrāyamādi' is finished.
* The formation of the word given above is the traditional method of forming words. Students have to follow this procedure when they study Pāḷi grammar and form words. Every example in the book has to be formed formally in this way.
In oriental scripts, consonants and vowels are written in such a way that they do not appear seperately as in Roman script. Therefore in order to do something to the consonant and also the vowel, they have to be seperated first and written seperately. Only then can one do whatever is appropriate. But in Roman script there is no need to seperate the consonant from the vowel since they stand seperately and not one on top of the other or the two blended together. The combined words should, however, be separated into two by inserting a space.
2. 'Tatrābhiratimiccheyya' should be treated the same way as 'tatrāyamādi'. Sequence: tatra abhiratimiccheyya; tatr a abhiratimiccheyya (§10);tatr abhiratimiccheyya (§12); tatr ābhiratimiccheyya (§15); tatrābhiratimiccheyya (§11).
3. Yassindriyāni: In order to form this word, first the word must be written down as 'yassa indriyāni'. Then by §10 the consonant (here conjunct consonant) 'ss' is seperated from the vowel 'a', and is put on the left (yass a indriyāni); by §12 the 'a' is elided because of the following vowel 'i' (yass indriyāni); now the consonant 'ss' is carried to (combined with) the following 'i' by §11. The word 'yassindriyāni' is finished.
4. No hetaṁ: Sequence: no hi etaṁ ; no h i etaṁ (10); no h etaṁ (12); nohetaṁ (11).
5. Sametāyasmā: sametu āyasmā; samet u āyasmā (10); samet āyasmā (12); sametāyasmā (11).

13. 15. Vā paro asarūpā (31).

Saramhā asarūpā paro saro lopaṁ pappoti vā.

Cattāro 'me bhikkhave dhammā (A. i, 311), kinnu 'mā 'va samaṇiyo (Vin. iii, 304).

Vā ti kasmā? Pañc' indriyāni (Abhi. iii, 1), tay' assu dhammā jahitā bhavanti (Khu. i, 6).

The vowel after a dissimilar vowel comes to elision optionally.
* 'Dissimilar' means dissimilar in the place of articulation. E. g. 'a' and 'ā' are said to be 'similar' because they are pronounced at 'kaṇṭha' the throat; 'i' and 'ī' are similar being pronounced at the soft palate with the middle of the tongue in proximity with the palate, and so on. But 'a' and 'i' are said to be dissimilar because they are pronounced at different places of articulation.

Examples:

1. Cattārome: cattāro ime: cattār o ime (10): cattār o me (13); cattārome (11).
2. Kinnumāva: kinnu imāva: kinn u imāva (10): kinn u māva (13); kinnumāva (10).

Why say 'optionally'? To prevent elision of the following vowel in the following: pañcindriyāni; tayassu dhammā jahitā bhavanti, although they fall in the scope of this Sutta.

Counter examples:

1. Pañcindriyāni: In order to form this word, first the word must be written down as 'pañca indriyāni'. Then by §10 the consonant (here conjunct consonant) 'ñc' is seperated from the vowel 'a', and is put on the left (pañc a indriyāni); although 'i' could be elided by §13 it is not done here because the Sutta says 'optionally'; then the 'a' is elided by §12 because of the following vowel 'i' (pañc indriyāni); now the consonant 'ñc' is carried to (combined with) the following 'i' by §11. The word 'pañcindriyāni' is finished.
2. Tayassu dhammā: Sequence; tayo assu dhammā; tay o assu dhammā (10); although 'a' could be elided by §13 it is not done because the Sutta says 'optionally'; then the 'o' should be elided by §12 (tay assu dhammā); tayassu dhammā (11).

14. 16. Kvac' āsavaṇṇaṁ lutte (34).

Saro kho paro pubbasare lutte kvaci asavaṇṇaṁ pappoti.

Saṅkyaṁ n' opeti vedagū (S. 408), bandhuss' eva samāgamo.

Kvacī ti kasmā? Yass' indriyāni (Khu. i, 27, 358), tathūpamaṁ dhammavaraṁ adesayi (Khu. i, 7, 314).

When the previous vowel has been elided, the following vowel sometimes becomes dissimilar.

Examples:
nopeti: na upeti; n a upeti (10); n' upeti (12); n opeti (14); nopeti (11).
bandhusseva: bandhussa iva; bandhuss a iva (10); bandhuss iva (12); bandhuss eva (14); bandusseva (11).

Why say 'sometimes? To prevent the operation of this rule in the following: Yass' indriyāni, tathūpamaṁ dhammavaraṁ adesayi.

Counter examples:
yassindriyāni: yassa indriyāni; yass a indriyāni (10); yass indriyāni (12); yassindriyāni (11).
tathūpamaṁ: tathā upamaṁ; tath ā upamaṁ (10); tath upamaṁ (12); tath ūpamaṁ (15); tathūpamaṁ (11).

15. 17. Dīghaṁ (36).

Saro kho paro pubbasare lutte kvaci dīghaṁ pappoti.

Saddh' īdha vittaṁ purisassa seṭṭhaṁ (Khu. i, 306), anāgārehi c' ūbhayaṁ (Khu. i, 71, 376).

Kvacī ti kasmā? Pañcah' Upāli aṅgehi samannāgato (Vin. v, 342), natth' aññaṁ kiñci.

When the previous vowel has been elided, the following vowel sometimes becomes long.

Examples.

1. saddhīdha: saddhā idha; saddh ā idha (10); saddh idha (12); saddh īdha (15); saddhīdha (11).
2. cūbhayaṁ: ca ubhayaṁ; c a ubhayaṁ (10); c ubhayaṁ (12); c ūbhayaṁ (15); cūbhayaṁ (11).

Why say 'sometimes? To prevent the operation of this rule in the following: Pañcah' Upāli aṅgehi samannāgato, natth' aññaṁ kiñci.

Counter examples.

1. pañcahupāli: pañcahi upāli; pañcah i upāli (10); pañcah upāli (12); pañcahupāli (11).
2. natthaññaṁ: natthi aññaṁ; natth i aññaṁ (10); natth aññaṁ (12); natthaññaṁ (11).

16. 18. Pubbo ca (35).

Pubbo ca saro parasaralope kate kvaci dīghaṁ pappoti.

Kiṁ sū 'dha vittaṁ purisassa seṭṭhaṁ (Khu. i, 306), sādhū ti paṭissuṇitvā (DhA. i, 30).

Kvacī ti kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196).

When the following vowel has been elided, the previous vowel sometimes becomes long.

Examples.

1. kiṁsūdha: kiṁsu idha; kiṁs u idha (10); kiṁs u dha (13); kiṁs ū dha (16); kiṁsūdha (11).
2. sādhūti: sādhu iti; sādh u iti (10); sādh u ti (13); sādh ū ti (16); sādhūti (11).

Why say 'sometimes"? To prevent the operation of this rule in the following: Iti 'ssa muhuttam pi.

Counter examples.

Itissa: iti assa; it i assa (10); it i ssa (13); itissa (11).

17. 19. Yam edantass' ādeso (43).

Ekārassa antabhūtassa sare pare kvaci yakārādeso hoti.

Adhigato kho my āyaṁ dhammo (Vin. iii, 5), ty āhaṁ evaṁ vadeyyaṁ (M. i, 16), ty āssa (A. i, 153) pahīnā honti.

Kvacī ti kasmā? ne 'nāgatā, iti n' ettha.

When a vowel follows, the letter 'e' which stands at the end sometimes is substituted by 'y'.

Examples.

1. myāyaṁ: me ayaṁ; m e ayaṁ (10); m y ayaṁ (17); m y āyaṁ (25); myāyaṁ (11).
2. tyāhaṁ: te ahaṁ; t e ahaṁ (10); t y ahaṁ (17); t y āhaṁ (25); tyāhaṁ (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: ne 'nāgatā, iti n' ettha.

Counter examples.

1. nenāgatā: ne anāgatā; n e anāgatā (10); n e nāgatā (13); nenāgatā (11).
2. nettha: ne ettha; n e ettha (10); n ettha (12); nettha (11).

18. 20. Vam od-udantānaṁ (44).

Okār'-ukārānaṁ antabhūtānaṁ sare pare kvaci vakārādeso hoti.

Attha khv assa (M. i, 243), sv assa hoti, bahv ābādho (S. i, 94), vatthv ettha vihitaṁ niccaṁ, cakkhv āpātham āgacchati.

Kvacī ti kasmā? Cattāro 'me bhikkhave dhammā (A. i, 311), kinnu 'mā 'va samaṇiyo (Vin. ii, 304).

When a vowel follows, the letters 'o' and 'u' which stand at the end sometimes are substituted by 'v'.

Examples.

1. attha khvassa: attha kho assa; atth kh o assa (10); attha kh v assa (18); attha khvassa (11).
2. svassa: so assa; s o assa (10); s v assa (18); svassa (11).
3. bahvābādho: bahu ābādho; bah u ābādho (10); bah v ābādho (18); bahvābādho (11).
4. vatthvettha: vatthu ettha; vatth u ettha (10); vatth v ettha (18); vatthvettha (11).
5. cakkhvāpātham: cakkhu āpātham; cakkh u āpātham (10); cakkh v āpātham (18); cakkhvāpātham (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Cattāro 'me bhikkhave dhammā, kinnu 'mā 'va samaṇiyo.

Counter examples.

1. cattārome: cattāro ime; cattār o ime (10); cattār o me (13); cattārome (11).
2. kinnumāva: kinnu imāva; kinn u imāva (10); kinn u māva (13); kinnumāva (11).

19. 22. Sabbo caṁ ti (46, 47).

Sabbo icc' eso tisaddo byañjano sare pare kvaci cakāraṁ pappoti.

Icc' etaṁ kusalaṁ (Vin. i, 265), icc' assa vacanīyaṁ (D. ii, 47), paccuttaritvā (JA. vi, 94), paccāharati (Vin. i, 204).

Kvacī ti kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196).

When a vowel follows, the syllable 'ti' sometimes becomes 'c'.

Examples.

1. iccetaṁ: iti etaṁ; ic etaṁ (19); icc etaṁ (28); iccetaṁ (11).
2. iccassa: iti assa; i c assa (19); i cc assa (28); iccassa (11).
3. paccuttaritvā: pati uttaritvā; pac uttaritvā (19); pacc uttaritvā (28); paccuttaritvā (11).
4. paccāharati: pati āharati; pa c āharati (19); pa cc āharati (28); paccāharati (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Iti 'ssa muhuttam pi.

Counter example.

1. itissa: iti assa: it i ssa (13); itissa (11).

20. 27. Do dhassa ca (50).

Dha icc' etassa sare pare kvaci dakārādeso hoti.

Ekam idāhaṁ bhikkhave samayaṁ (M. i, 401).

Kvacī ti kasmā? Idh' eva maraṇaṁ bhavissati (Vin. i, 15).

When a vowel follows, 'dha' *also* (for 'ca' in the Sutta) is sometimes substituted by 'da' *also* (for 'ca' in the Sutta).

Examples.

1. idāhaṁ: idha ahaṁ; idh a ahaṁ (10); ida ahaṁ (20); id ahaṁ (12); id āhaṁ (15); idāhaṁ (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Idh' eva maraṇaṁ bhavissati.

Counter examples.

1. idheva: idha eva; idh a eva (10); idh eva (12); idheva (11).

Caggahaṇena dhakārassa hakārādeso hoti. Sāhu dassanam ariyānaṁ (Khu. i, 34).

By taking 'ca' (or by the power of 'ca') there is substitution of 'dha' by 'ha'.
* 'Ca' in this sutta means that this rule has other applications such as the substitution of 'ha' for 'dha'. Example: sāhu: sādhu; sā dhu (10); sāhu (20).

Suttavibhāgena bahudhā siyā:

To dassa, yathā? Sugato (Vin. i, 1).

Ṭo tassa, yathā? Dukkaṭaṁ (Vin. v, 262).

Dho tassa, yathā? Gandhabbo (M. i, 332).

Tro ttassa, yathā? Atrajo (Vin. iii, 428).

Ko gassa, yathā? Kulūpako (Vin. i, 192).

Lo rassa, yathā? Mahāsālo (D. ii, 121).

Jo yassa, yathā? Gavajo (Khu. v, 283).

Bbo vvassa, yathā? Kubbato (Khu. v, 95).

Ko yassa, yathā? Sake (Khu. vi, 325).

Yo jassa, yathā? Niyaṁ puttaṁ (Khu. i, 11,301).

Ko tassa, yathā? Niyako.

Cco ttassa, yathā? Bhacco.

Pho passa, yathā? Nipphatti.

Kho kassa, yathā? Nikkhamati. Icc' evamādī yojetabbā.

By breaking the Sutta (here, making similar suttas) there are many applications: 'd' is changed to 't' as in Sugato (Sugado > Sugato); 't' to 'ṭ' as in dukkaṭaṁ (dukkataṁ > dukkaṭaṁ); 't' to 'dh' as in gandhabbo (gantabbo > gandhabbo); 'tt' to 'tr' as in atrajo (attajo > atrajo); 'g' to 'k' as in kulūpako (kulūpago > kulūpako); 'r' to 'l' as in mahāsālo (mahāsāro > mahāsālo); 'y' to 'j' as in gavajo (gavayo > gavajo); 'vv' to 'bb' as in kubbato (kuvvato > kubbato); 'y' to 'k' as in sake (saye > sake); 'j' to 'y' as niyaṁ (nijaṁ > niyaṁ); 't' to 'k' as in niyako (niyato > niyako); 'tt' to 'cc' as in bhacco (bhatto > bhacco); 'p' to 'ph' as in nipphatti (nippatti > nipphatti); 'k' to 'kh' as in nikkhamati (nikkamati > nikkhamati). Other examples beginning with these should be formed.

21. 21. Ivaṇṇo yaṁ navā (51).

Pubbo ivaṇṇo sare pare yakāraṁ pappoti navā.

Paṭisanthāravuty assa (Khu. i, 67), sabbā vity ānubhūyate.

Navā ti kasmā?. Pañcah' aṅgehi samannāgato (Vin. v, 343), muttacāgī anuddhato.

When a vowel follows, the previous letter 'i' (or 'ī') occasionally becomes 'y'.

Examples.

1. paṭisanthāravutyassa: paṭisanthāravutti assa; paṭisanthāravutt i assa (10); paṭisanthāravutt y assa (21); paṭisanthāravut y assa (by 'ca' in 41); paṭisanthāravutyassa (11).
2. vityānubhūyate: vitti anubhūyate; vitt i anubhūyate (10); vitt y anubhūyate (21); vit y anubhūyate (by 'ca' in 41); vit y ānubhūyate (25); vityānubhūyate (11).

Why say 'occassionally'? To prevent the operation of this rule in the following: Pañcah' aṅgehi samannāgato, muttacāgī anuddhato.

Counter examples.

1. pañcahaṅgehi: pañcahi aṅgehi; pañcah i aṅgehi (10); pañcah aṅgehi (12); pañcahaṅgehi (11).
2. muttacāgī anuddhato. Here there is the possibility of 'ī' becoming 'y' but the word 'navā' (occasionally) in the sutta here prevents the operation of this rule.

22. 28. Evādissa ri pubbo ca rasso (52).

Saramhā parassa evassa ekārassa ādissa rikāro hoti, pubbo ca saro rasso hoti navā.

Yatha-r-iva (D. i, 85) vasudhātalañ ca sabbaṁ, tatha-r-iva guṇavā supūjaniyo.

Navā ti kasmā? Yathā eva, tathā eva.

After a vowel, there is substitution of the letter 'e' which is the beginning of 'eva' by the syllable 'ri', and the previous vowel occasionally becomes short.

Examples.

1. yathariva: yathā eva; yath ā eva (10); yath ā riva, yath a riva (22); yathariva (11).
2. tathariva: tathā eva; tath ā eva (10); tath ā riva, tath a riva (22); tathariva (11).

Why say 'occasionally'? To prevent the operation of this rule in the following: Yathā eva, tathā eva.

Iti sandhi-kappe dutiyo kaṇḍo

Thus ends the second section of the chapter on sandhi

TATIYA-KAṆḌA
Third Section

23. 36. Sarā pakati byañjane (62).

Sarā kho byañjane pare pakatirūpāni honti.

Manopubbaṅgamā dhammā (Khu. i, 13), pamādo maccuno padaṁ (Khu. i, 16), tiṇṇo pāraṅgato ahu (Khu. i, 72).

When a consonant follows, vowels retain their original form.

Examples.

1. manopubbaṅgamā dhammā. Here the 'ā' remains unchanged because it is followed by a consonant.
2. pamādo maccuno padaṁ. The 'o' of pamādo and the 'o' of maccuno remain unchanged because they are followed by consonants.
3. tiṇṇo pāraṅgato ahu. The 'o' of tiṇṇo remains unchanged because it is followed by a consonant. The 'o' of pāraṅgato remains unchanged before the vowel 'a' of ahu according to next sutta.

24. 35. Sare kvaci (63).

Sarā kho sare pare kvaci pakatirūpāni honti.

Ko imaṁ pathaviṁ vicessati (Khu. i, 19).

Kvacī ti kasmā? Appassut' āyaṁ puriso (khu. i, 36).

When a vowel follows, vowels sometimes retain their original forms.

Examples.
1. ko imaṁ. Here the 'o' of ko remains unchanged when followed by a vowel.

Why say 'sometimes'? To prevent the operation of this rule in the following: Appassut' āyaṁ puriso.

Counter examples.
1. appassutāyaṁ: appassuto ayaṁ; appassut o ayaṁ (10); appassut ayaṁ (12); appassut āyaṁ (15); appassutāyaṁ (11).

25. 37. Dīghaṁ (64, 71, 165).

Sarā kho byañjane pare kvaci dīghaṁ papponti.

Sammā dhammaṁ vipassato (Khu. i, 67), evaṁ gāme munī care (Khu. i, 20), khantī paramaṁ tapo titikkhā (D. ii, 42).

Kvacī ti kasmā? Idha modati pecca modati (Khu. i, 15), patilīyati (A. ii, 434), paṭihaññati (Vi. iv, 292).

When a consonant follows, vowels sometimes become long.

Examples.

1. sammā dhammaṁ: samma dhammaṁ; sammā dhammaṁ (25).
2. munī care: muni care; munī care (25).
3. khantī paramaṁ: khanti paramaṁ; khantī paramaṁ (25).

Why say 'sometimes'? To prevent the operation of this rule in the following: Idha modati pecca modati, patilīyati, paṭihaññati.

Counter examples.

1. idha modati pecca modati. Here the vowels 'a' of idha and pecca remain unchanged before the consonants.
2. patilīyati: pati + lī + ya + ti.
3. paṭihaññati: paṭi + hana + ya + ti.

26. 38. Rassaṁ (65, 179).

Sarā kho byañjane pare kvaci rassaṁ papponti.

Bhovādi nāma so hoti (Khu. i, 71), yathā bhāvi guṇena so.

Kvacī ti kasmā? Sammā samādhi (Vin. iii, 14), sāvittī chandaso mukhaṁ, upanīyati jīvitam appam āyu (S. i, 2).

When a consonant follows, vowels sometimes become short.

Examples.

1. bhovādi nāma: bhovādī nāma; bhovādi nāma (26).
2. bhāvi guṇena: bhāvī guṇena; bhāvi guṇena (26).

Why say 'sometimes'? To prevent the operation of this rule in the following: Sammā samādhi, Sāvittī chandaso mukhaṁ, upanīyati jīvitam appam āyu.

Counter examples.

1. sammā samādhi. Here and in the following counter example the final vowels do not become short.
2. Sāvittī chandaso.
3. upanī yati. Here the 'ī' of upanīyati is does not become short. (This is not a satisfactory example.)

27. 39. Lopañ ca tatrākāro (66, 163-4).

Sarā kho byañjane pare kvaci lopaṁ papponti, tatra ca lope kate akārāgamo hoti.

Sa sīlavā (Khu. i, 25), sa paññavā ((Khu. i, 25), esa dhammo sanantano (Khu. i, 14), sa ve kasāvam arahati (Khu. i, 14), sa mānakāmo pi bhaveyya, sa ve muni jātibhayaṁ adassi.

Kvacī ti kasmā? So muni (Khu. i, 52), eso dhammo padissati, na so kāsāvam arahati (Khu. i, 14).

When a consonant follows, vowels sometimes are elided, and there, at the place of the elision, the letter 'a' is inserted.

Examples.

1. sa sīlavā: so sīlavā; s o sīlavā (10); s sīlavā, s a sīlavā (27); sa sīlavā (11).
2. sa paññavā: so paññavā; s o paññavā (10); s paññavā, s a paññavā (27); sa paññavā (11).
3. esa dhammo: eso dhammo: es o dhammo (10); es dhammo, es a dhammo (27); esa dhammo (11).
4. sa ve: so ve: s o ve (10); s ve, s a ve (27); sa ve (11).
5. sa mānakāmo: so mānakāmo; s o mānakāmo (10); s mānakāmo, s a mānakāmo (27); sa mānakāmo (11).
6. sa ve. Same as 4.

Why say 'sometimes'? To prevent the operation of this rule in the following: So muni, eso dhammo padissati, na so kāsāvam arahati.

Counter examples.

1. so muni. Here and in the other counter examples there is no change.
2. eso dhammo.
3. so kāsāvam.

28. 40. Para dvebhāvo ṭhāne (67).

Saramhā parassa byañjanassa dvebhāvo hoti ṭhāne.

Idha ppaṃādo, purisassa jantuno, pabbajjaṁ kittayissāmi (Khu. i, 340), cātuddasiṁ (A. i, 142), pañcaddasiṁ (A. i, 142), abhikkantataro cando.

Ṭhāne ti kasmā? Idha modati pecca modati (Khu. i, 15).

In appropriate places, after a vowel, there is doubling of the following consonant.

Examples.

1. idhappamādo: idha pamādo; idha ppamādo (28).
2. pabbajjaṁ: pa bajjaṁ; pa bbajjaṁ (28).
3. cātuddasiṁ: cātu dasiṁ; cātu ddasiṁ (28).
4. pañcaddasiṁ: pañca dasiṁ; pañca ddasiṁ (28).
5. abhikkantataro: abhi kantataro; abhi kkantataro (28).

Why say 'in appropriate places'? To prevent the operation of this rule in the following: Idha modati pecca modati.

Counter examples.

1. idha modati pecca modati. Here there is no doubling of 'm' after 'a' of idha and pecca.

29. 42. Vagge ghosāghosānaṁ tatiya-paṭhamā (68).

Vagge kho pubbesaṁ byañjanānaṁ ghosāghosabhūtānaṁ saramhā yathāsaṅkhyaṁ tatiya-paṭhamakkharā dvebhāvaṁ gacchanti ṭhāne.

Es' eva ca jjhānapphalo, yatra ṭṭhitaṁ na ppasaheyya maccu (Khu. i, 32), sele yathā pabbatamuddhani ṭṭhito (Vin. iii, 6), cattāri ṭṭhānāni naro pamatto (Khu. i, 57).

Ṭhāne ti kasmā? Idha cetaso daḷhaṁ gaṇhāti thāmasā.

In appropriate places, the first and third letters become the double of the second and fourth letters (voiceless and voiced) respectively of that group when they are preceded by a vowel. (I.e., the second letter is doubled as first-second, and the fourth is doubled as third-fourth.)

Examples.

1. cajjhānapphalo: ca jhānapphalo; ca jjhānapphalo (29); cajjhānapphalo. (Jhānapphalo can also be an example: jhānapphalo; jhāna phalo; jhānapphalo (29); jhānapphalo.
2. yatraṭṭhitaṁ: yatra ṭhitaṁ; yatra ṭṭhitaṁ (29); yatraṭṭhitaṁ.
3. pabbatamuddhaniṭṭhito: pabbatamuddhani ṭhito; pabbatamuddhani ṭṭhito (29); pabbatamuddhaniṭṭhito.
4. cattāriṭṭhānāni: cattāri ṭhānāni; cattāri ṭṭhānāni (29); cattāriṭṭhānāni.

Why say 'in appropriate places'? To prevent the operation of this rule in the following: Idha cetaso daḷhaṁ gaṇhāti thāmasā.

Counter examples.

1. idha cetaso. Here there is no doubling of the 'c' of cetaso after the vowel 'a' of idha.

Iti sandhi-kappe tatiyo kaṇḍo

Thus ends the third section of the chapter on sandhi

CATUTTHA-KAṆḌA

Fourth Section

30. 58. Aṁ byañjane niggahitaṁ (153).

Niggahitaṁ kho byañjane pare aṁ iti hoti.

Evaṁ vutte (Vin. i, 7), taṁ sādhū ti paṭissuṇitvā (DhA. i, 30).

When a consonant follows, there is the *niggahita* becomes 'ṁ'.
*According to this sutta the *niggahita* 'ṁ' remains unchanged when followed by a consonant.

Examples.
1. evaṁvutte: evaṁ vutte (30).
2. taṁsādhūti: taṁ sādhū ti (30).

31. 49. Vaggantaṁ vā vagge (138-9).

Vaggabhūte byañjane pare niggahitaṁ kho vaggantaṁ vā pappoti.

Tan niccutaṁ, dhammañ care sucaritaṁ (Khu. i, 39), cirappavāsiṁ purisaṁ (Khu. i, 45). Santan tassa manaṁ hoti (Khu. i, 27), taṅ kāruṇikaṁ, evaṅ kho bhikhave sikkhitabbaṁ.

Vāggahaṇena niggahitaṁ kho lakārādeso hoti. Puggalaṁ[11].

Vā ti kasmā? Na taṁ kammaṁ kataṁ sādhu (Khu. i, 23).

When a grouped consonant follows, the (previous) *niggahita* optionally becomes the last letter of the group.

Examples.
1. tanniccuttaṁ: taṁ niccuttaṁ; tan niccuttaṁ (31); tanniccuttaṁ.
2. dhammañcare: dhammaṁ care; dhammañ care (31); dhammañcare.
3. cirappavāsiṁ: ciraṁ pavāsiṁ; ciram pavāsiṁ (31); cirap pavāsiṁ (by 'ca' in 35); cirappavāsiṁ.
4. santantassa: santaṁ tassa; santan tassa (31); santantassa.
5. taṅkāruṇikaṁ: taṁ kāruṇikaṁ; taṅ kāruṇikaṁ (31); taṅkāruṇikaṁ.
6. evaṅkho: evaṁ kho; evaṅ kho (31); evaṅkho.

By taking 'optionally' there is substitution of the *niggahita* by 'l'. Example, puggalaṁ: puggaṁ aṁ; puggal aṁ (by 'vā' in 31); puggalaṁ (11). (According to Nyāsa. But this is not a satisfactory example. See footnote 11).

11 Pulliṅgaṁ? Rū. 49; Sad. 139; Mo. iii, 56; Bā. 41 Suttesu passitabbaṁ.

Why say 'optionally'? To prevent the operation of this rule in the following: Na taṁ kammaṁ kataṁ sādhu.

Counter example.

1. taṁ kammaṁ. Here there is no substitution of 'ṁ' by 'ṅ'.

32. 50. E-he ñaṁ (140).

Ekāra-hakāre pare niggahitaṁ kho ñakāraṁ pappoti vā.

Paccattañ ñeva parinibbāyissāmi (M. i, 318), tañ ñev' ettha paṭipucchissāmi (D. i, 57), evañ hi vo bhikkhave sikkhitabbaṁ (M. i, 171). Tañ hi tassa musā hoti (Khu. i, 396).

Vā ti kasmā? Evam etaṁ abhiññāya (Khu. i, 447), evaṁ hoti subhāsitaṁ.

When the letters 'e' and 'h' follow, the *niggahita* optionally becomes 'ñ'.

Examples.

1. paccattaññeva: paccattaṁ eva; paccatañ eva (32); paccataññ eva (28); paccattaññeva.
2. taññevettha: taṁ ev' ettha; tañ ev' ettha (32); taññ ev' ettha (28); taññevettha.
3. evañhi: evaṁ hi; evañ hi (32); evañhi.
4. tañhi: taṁ hi; tañ hi (32); tañhi (11).

Why say 'optionally'? To prevent the operation of this rule in the following: Evam etaṁ abhiññāya, evaṁ hoti subhāsitaṁ.

* The particle 'vā' in this sutta is used as indicating a fixed alternative (vavatthitavibhāsā): the change of 'ṁ' to 'ñ' applies only when it is followed by 'eva' and 'hi'.

Counter examples.

1. evam etaṁ: evaṁ etaṁ. Here the 'ṁ' of evaṁ is not followed by 'eva'.
2. evaṁ hoti. Here the 'ṁ' is not followed by 'hi'.

33. 51. Sa ye ca (141).

Niggahitaṁ kho yakāre pare saha yakārena ñakāraṁ pappoti vā.

Saññogo, saññuttaṁ.

Vā ti kasmā? Saṁyogo, saṁyuttaṁ.

When the letter 'y' follows, the *niggahita* together with the letter 'y' optionally becomes 'ñ'.

Examples.

1. saññogo: saṁ yogo; sañ ñogo (33); saññogo.
2. saññuttaṁ: saṁ yuttaṁ; sañ ñuttaṁ (33); saññuttaṁ.

Why say 'optionally'? To prevent the operation of this rule in the following: Saṁyogo, saṁyuttaṁ.

Counter examples.
1. saṁyogo. (There are two choices, saññgo and saṁyogo: but here the speaker chooses to say 'saṁyogo'. Therefore 'ṁ' together with 'y' is not changed to 'ñ'.)
2. saṁyuttaṁ. (To be understood similarly.)

34. 52. Ma-dā sare (142-5).

Niggahitassa kho sare pare makāra-dakārādesā honti vā.

Tam ahaṁ brūmi brāhmaṇaṁ (Khu. i, 68), etad avoca satthā (S. i, 222).

Vā ti kasmā? Akkocchi maṁ avadhi maṁ (Khu. i, 13), ajini maṁ ahāsi me (Khu. i, 13).

When a vowel follows, optionally there is substitution of the *niggahita* by the letters 'm' and 'd'.

Examples.
1. tamahaṁ: taṁ ahaṁ; tam ahaṁ (34); tamahaṁ.
2. etadavoca: etaṁ avoca; etad avoca (34); etadavoca.

Why say 'optionally'? To prevent the operation of this rule in the following: Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me.

Counter examples.
1. maṁ avadhi.
2. maṁ ahāsi.

35. 34. Ya-va-ma-da-na-ta-ra-lā c' āgamā (56).

Sare pare yakāro vakāro makāro dakāro nakāro takāro rakāro lakāro ime āgamā honti vā.

Na-y-imassa vijjā (Khu. v, 74), yatha-y-idaṁ cittaṁ (A. i, 4). Migī bhantā-v-udikkhati (Khu. vi, 40), sittā te lahu-m-essati (Khu. i, 66), asittā te garu-m-essati. Asso bhadro kasā-m-iva (Khu. i, 34), samma-d-aññā vimuttānaṁ (Khu. i, 21). Manasā-d-aññā vimuttānaṁ, atta-d-attham abhiññāya (Khu. i, 38). Ciraṁ-n-āyati, ito-n-āyati. Yasmā-t-iha bhikkhave, tasmā-t-iha bhikkhave (S. i, 267), ajja-t-agge (D. i, 80) pāṇupetaṁ. Sabbhi-r-eva samāsetha (S. i, 16), āragge-r-iva sāsapo (Khu. i, 71), sāsapo-r-iva āraggā[12] (Khu. i, 71). Cha-ḷ-abhiññā (Khu. iv, 322), sa-ḷ-āyatanaṁ (Vin. iii, 1).

12 Āragge (K).

Vā ti kasmā? Evaṁ mahiddhiyā esā, akkocchi maṁ, avadhi maṁ (Khu. i, 13), ajini maṁ ahāsi me (Khu. i, 13), ajeyyo anugāmiko (Khu. i, 10).

Caggahaṇena idh' eva makārassa pakāro hoti. Cirappavāsiṁ purisaṁ (Khu. i, 45).

Kakārassa ca dakāro hoti. Sadatthapasuto siyā (Khu. i, 38).

Dakārassa ca takāro hoti. Sugato (Vin. i, 1).

When a vowel follows, optionally there are these insertions: 'y', 'v', 'm', 'd', 'n', 't', 'r', and 'l'.

Examples.

1. na-y-imassa.
2. yatha-y-idaṁ: yathā idaṁ; yathā y idaṁ (35); yatha y idaṁ (26); yathayidaṁ (11).
3. bhantā-v-udikkhati.
4. lahu-m-essati.
5. garu-m-essati.
6. kasā-m-iva.
7. samma-d-aññā: sammā aññā; sammā d aññā (35); samma d aññā (26); sammadaññā (11).
8. manasā-d-aññā.
9. atta-d-atthaṁ.
10. ciraṁ-n-āyati.
11. ito-n-āyati.
12. yasmā-t-iha.
13. tasmā-t-iha.
14. ajja-t-agge.
15. sabbhi-r-eva.
16. āragge-r-iva.
17. sāsapo-r-iva.
18. cha-ḷ-abhiññā.
19. sa-ḷ-āyatanaṁ.

Why say 'optionally'? To prevent the operation of this rule in the following: Evaṁ mahiddhiyā esā, akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me, ajeyyo anugāmiko.

Counter examples.

1. mahiddhiyā esā.
2. akkocchi maṁ avadhi maṁ ajini maṁ ahāsi me. (Nothing inserted after 'ṁ's.)
3. ajeyyo anugāmiko.

By taking 'ca' here there are the following substitutions: 'p' for 'm', 'd' for 'k' and 't' for 'd'.

Examples.

1. cirappavāsiṁ: ciraṁ pavāsiṁ; ciram pavāsiṁ (31); cirap pavāsiṁ ('ca' of 35); cirappavāsiṁ.
2. sadatthapasuto: saka atthapasuto; sak a atthapasuto (10); sak atthapasuto (12); sad atthapasuto ('ca' of 35); sadatthapasuto (11).
3. sugato: sugado; sugato ('ca' of 35).

36. 47. Kvaci o byañjane (130).

Byañjane pare kvaci okārāgamo hoti.

Atippago (A. iii, 424) kho tāva Sāvatthiyaṁ piṇḍāya carituṁ. Parosahassaṁ (S. i, 194).

Kvacī ti kasmā? Etha passath' imaṁ lokaṁ (Khu. i, 39), andhībhūto ayaṁ loko (Khu. i, 39).

When a consonant follows, sometimes there is the insertion of the letter 'o'.

Examples.

1. atippagokho: atippa kho; atippa g kho (by 'ca' of sutta 35); atippa go kho (36); atippagokho.
2. parosahassaṁ: para sahassaṁ; par a sahassaṁ (10); par sahassaṁ (12); par o sahassaṁ (36); parosahassaṁ.

Why say 'sometimes'? To prevent the operation of this rule in the following: Etha passath' imaṁ lokaṁ, andhībhūto ayaṁ loko.

Counter examples.

1. etha passath' (imaṁ lokaṁ).
2. andhībhūto ayaṁ loko. (Here counter example should be 'andhībhūto ayaṁ' and not 'ayaṁ loko'. See Kaccāyana Bhāsāṭīkā.)

37. 57. Niggahitañ ca (146).

Niggahitañ c' āgamo hoti sare vā byañjane vā pare kvaci.

Cakkhuṁ udapādi (Vin. iii, 15), avaṁsiro (Khu. v, 230), yāvañ c' idha bhikkhave purimaṁ jātiṁ sarāmi, aṇuṁthūlāni sabbaso (Khu. i, 54), manopubbaṅgamā dhammā (Khu. i, 13).

Kvacī ti kasmā? Idh' eva naṁ pasaṁ santi, pecca sagge pamodati (Khu. vi, 82; Aṅ. i, 311); na hi etehi yānehi, gaccheyya agataṁ disaṁ (Khu. i, 59).

Caggahaṇena visaddassa ca pakāro hoti. Pacesssati, vicessati vā (Khu. i, 19).

When a vowel or a consonant follows, sometimes there is the insertion of the *niggahita.*

Examples.

1. cakkhuṁ udapādi: cakkhu udapādi; cakkhu ṁ udapādi (37); cakkhuṁ udapādi.
2. avaṁsiro: ava siro; ava ṁ siro (37); avaṁsiro.
3. yāvañcidha: yāva ca idha; yāva c a idha (10); yāva c idha (12); yāva ṁ c idha (37); yāva ñ c idha (31); yāvañcidha (11).

4. purimaṁ jātiṁ: this example is problematic. See Kaccāyana Bhāsāṭīkā.)
5. aṇuṁthūlāni: aṇu thūlāni; aṇu ṁ thūlāni (37); aṇuṁthūlāni.
6. manopubbaṅgamā: manopubba gamā; manopubba ṁ gamā (37); manopubba ṅ gamā (31); manopubbaṅgamā.

Why say 'sometimes'? To prevent the operation of this rule in the following: Idh' eva naṁ pasaṁsanti, pecca sagge pamodati; na hi etehi yānehi, gaccheyya agataṁ disaṁ.

Counter examples.
Please explain which are the counter examples?
1. idheva: idha eva; no application of this sutta; idh a eva (10); idh eva (12); idheva (11).
2. pecca sagge.
3. hi etehi.

By taking 'ca' there is 'pa' of 'vi'. Pacesssati, vicessati vā.
Example: pacessati. Counter example for 'ca': vicessati.

38. 53. Kvaci lopaṁ (147).

Niggahitaṁ kho sare pare kvaci lopaṁ pappoti.

Tāsāhaṁ santike (Vin. ii, 303), vidūn aggam iti.

Kvacī ti kasmā? Aham eva nūna bālo etam atthaṁ viditvāna (Vin. iii, 2).

When a vowel follows, sometimes the *niggahita* comes to elision.

Examples.
1. tāsāhaṁ: tāsaṁ ahaṁ; tāsa ahaṁ (38); tās a ahaṁ (10); tās ahaṁ (12); tās āhaṁ (15); tāsāhaṁ (11).
2. vidūnaggaṁ: vidūnaṁ aggaṁ; vidūna aggaṁ (38); vidūn a aggaṁ (10); vidūn aggaṁ (12); vidūnaggaṁ (11).

Why say 'sometimes'? To prevent the operation of this rule in the following: Aham eva nūna bālo etam atthaṁ viditvāna.

Counter examples.
1. aham eva.
2. etam atthaṁ.

39. 54. Byañjane ca (147).

Niggahitaṁ kho byañjane pare kvaci lopaṁ pappoti.

Ariyasaccāna' dassanaṁ (Khu. i, 4), etaṁ buddhāna' sāsanaṁ (Khu. i, 41).

Kvacī ti kasmā? Etaṁ maṅgalam uttamaṁ (Khu. i, 3), taṁ vo vadāmi bhaddante (Khu. v, 168).

When a consonant follows, sometimes the *niggahita* comes to elision.

Examples.
1. ariyasaccānadassanaṁ: ariyasaccānaṁ dassanaṁ; ariyasaccāna dassanaṁ (39); ariyasaccānadassanaṁ.
2. buddhānasāsanaṁ: buddhānaṁ sāsanaṁ; buddhāna sāsanaṁ (39); buddhānasāsanaṁ.

Why say 'sometimes'? To prevent the operation of this rule in the following: Etaṁ maṅgalam uttamaṁ, taṁ vo vadāmi bhaddante.

Counter examples.
1. etaṁ maṅgalam.
2. taṁ vo.

40. 55. Paro vā saro (148).

Niggahitamhā paro saro lopaṁ pappoti vā.

Bhāsitaṁ abhinandun ti (D. i, 43); uttattaṁ 'va, yathābījaṁ 'va, yathādhaññaṁ 'va.

Vā ti kasmā? Aham eva nūna bālo, etad ahosi (Vin. i, 13).

The vowel after the *niggahita* optionally comes to elision.

Examples.
1. abhinandunti: abhinanduṁ iti; abhinanduṁ ti (40); abhinandun ti (31); abhinandunti.
2. uttattaṁva: uttattaṁ iva; uttattaṁ va (40); uttattaṁva.
3. yathābījaṁva: yathābījaṁ iva; yathābījaṁ va (40); yathābījaṁva.
4. yathādhaññaṁva: yathādhaññaṁ iva; yathādhaññaṁ va (40); yathādhaññaṁva.

Why say 'optionally'? To prevent the operation of this rule in the following: Aham eva nūna bālo, etad ahosi.

Counter examples.
1. ahameva: ahaṁ eva (34).
2. etadahosi. etaṁ ahosi; etad ahosi (34).

41. 56. Byañjano ca visaññogo (135-6, 149).

Niggahitamhā parasmiṁ sare lutte yadi byañjano sasaññogo visaññogo hoti.

Evaṁ 'sa te āsavā (M. i, 13), pupphaṁ 'sā uppajji (Vin. i, 21).

Lutte ti kasmā? Evam assa (Vin. i, 265) vidhūn' aggam iti.

Caggahaṇena tiṇṇaṁ byañjanānam antare ye sarūpā, tesam pi lopo hoti. Agyāgāraṁ (Vin. ii, 145); paṭisanthāravuty assa (Khu. i, 67).

When the vowel that follows the *niggahita* is elided, if the syllable has a conjunct consonant, it becomes single consonant.

Examples.
1. evaṁsa: evaṁ assa; evaṁ ssa (40); evaṁ sa (41); evaṁsa.
2. pupphaṁsā: pupphaṁ assā; pupphaṁ ssā (40); pupphaṁ sā (41); pupphaṁsā.

Why say 'when elided'? To prevent the operation of this rule in the following: Evam assa vidhūn' aggam iti.

Counter examples.
1. evamassa: evaṁ assa. Here there is no elision of the vowel that follows the *niggahita.*
2. vidhūnaggam: vidhūnaṁ aggaṁ.

Here there is no elision of the vowels that follow the *niggahita.* Since there is no elision of the 'a's of assa and aggaṁ, the conjunct consonants, 'ss' and 'gg', do not become single consonants, 's' and 'g'.

By taking 'ca', when there are three consonants, there is also elsion of (the beginning consonant of) those consonants that are similar.

Examples.
1. agyāgāraṁ: aggi āgāraṁ; aggy āgāraṁ (21); agy āgāraṁ ('ca' of 41); agyāgāraṁ (11).
2. paṭisanthāravutyassa: paṭisanthāravutti assa; paṭisanthāravutty assa (21); paṭisanthāravuty assa ('ca' of 41); paṭisanthāravutyassa (11).

Iti sandhi-kappe catuttho kaṇḍo

Thus ends the fourth section of the chapter on sandhi

PAÑCAMA-KAṆḌA

Fifth Section

42. 32. Go sare puthass' āgamo kvaci (53).

Putha icc' etassa ante sare pare kvaci gakārāgamo hoti.

Puthag eva.

At the end of 'putha', when a vowel follows, sometimes there is the insertion of the letter 'g'.

Examples.
1. puthageva: putha eva; putha g eva (42); puthageva.

43. 33. Pāssa c' anto rasso (54).

Pā icc' etassa ante sare pare kvaci gakārāgamo hoti, anto ca saro rasso hoti.

Pag eva (Khu. v, 111) vutyassa.

Kvacī ti kasmā? Pā eva (Vin. iv, 476) vutyassa.

At the end of 'pā', when a vowel follows, sometimes there is the insertion of the letter 'g', and the end vowel becomes short.

Examples.
1. pageva: pā eva; pā g eva, pa g eva (43); pageva.

Why say 'sometimes'? To prevent the operation of this rule in the following: Pā eva vutyassa.

44. 24. Abbho abhi (57).

Abhi icc' etassa sare pare abbhādeso hoti.

Abbhudīritaṁ, abbhuggacchati (M. i, 177).

'Abhi', when a vowel follows, is substituted by 'abbh'.

Examples.
1. abbhudīritaṁ: abhi udīritaṁ; abbh udīritaṁ (44); abbhudīritaṁ.
2. abbhuggacchati: abhi uggacchati; abbh uggacchati (44); abbhuggacchati.

45. 25. Ajjho adhi (58).

Adhi icc' etassa sare pare ajjhādeso hoti.

Ajjhokāse (Vin. ii, 58), ajjhāgamā.

'Adhi', when a vowel follows, is substituted by 'ajjh'.

Examples.
1. ajjhokāse: adhi okāse; ajjh okāse (45); ajjhokāse.
2. ajjhāgamā: adhi āgamā; ajjh āgamā (45); ajjhāgamā.

46. 26. Te na vā ivaṇṇe (59).

Te ca kho abhi adhi icc' ete ivaṇṇe pare abbho ajjho iti vuttarūpā na honti vā.

Abhicchitaṁ, adhīritaṁ.

Vā ti kasmā? Abbhīritaṁ, ajjhiṇamutto.

When the letters 'i' and 'ī' follow 'abhi' and 'adhi', optionally there is no substitution by the said forms: 'abbh' and 'ajjh'.

Examples.

1. abhicchitaṁ: abhi icchitaṁ; abh icchitaṁ (12); abhicchitaṁ (11).
2. adhīritaṁ. adhi īritaṁ: adh īritaṁ (12): adhīritaṁ (11).

Why say 'optionally'? To allow the operation of this rule in the following: Abbhīritaṁ, ajjhiṇamutto.

Counter examples.

1. abbhīritaṁ: abhi īritaṁ; abbh īritaṁ (44); abbhīritaṁ.
2. ajjhiṇamutto: adhi iṇa mutto; ajjh iṇa mutto (44); ajjhiṇamutto.

47. 23. Atissa c' antassa (60).

Ati icc' etassa antabhūtassa tisaddassa ivaṇṇe pare "sabbo caṁ tī" ti vuttarūpaṁ na hoti.

Atīsigaṇo, atīritaṁ.

Ivaṇṇe ti kasmā? Accantaṁ (VinA. i, 1).

When the letters 'i' and 'ī' follow. the said form ordained by "sabbo caṁ ti" (sutta 19) does not apply to the end syllable 'ti' of 'ati'.

Examples.

1. atīsigaṇo: ati isi gaṇo; at i isi gaṇo (10); at isi gaṇo (12); at īsi gaṇo (15); atīsigaṇo (11).
2. atīritaṁ: ati īritaṁ; at i īritaṁ (10) at īritaṁ (12); atīritaṁ (11).

Why say 'letters 'i' and 'ī'? To allow the operation of this rule in the following: accantaṁ.

Counter example.

1. accantaṁ: ati antaṁ; at i antaṁ (10); a c antaṁ (19); a cc antaṁ (28); accantaṁ (11).

48. 43. Kvaci paṭi patissa (137).

Pati icc' etassa sare vā byañjane vā pare kvaci paṭi-ādeso hoti.

Paṭaggi (Vin. iv, 279) dātabbo, paṭihaññati (Vin. iv, 292).

Kvacī ti kasmā? Paccantimesu janapadesu (Vin. iii, 287), patilīyati (A. ii, 434), patirūpadesavāso ca (Khu. i, 4).

When a consonant or a vowel follows, sometimes there is the substitution of 'pati' by 'paṭi'.

Examples.

1. paṭaggi: pati aggi; pat i aggi (10); pat aggi (12); paṭ aggi (48); paṭaggi (11).
2. paṭihaññati: pati haññati; paṭi haññati (48); paṭihaññati.

Why say 'sometimes'? To prevent the operation of this rule in the following: Paccantimesu janapadesu, patilīyati, patirūpadesavāso ca.

Counter examples.

1. paccantimesu: pati antimesu; pa t i antimesu (10); pa c antimesu (19); pa cc antimesu (28); paccantimesu (11).
2. patilīyati. pati līyati. No substitution.
3. patirūpadesavāso. pati rūpadesavāso. No substitution.

49. 44. Puthass' u byañjane (129).

Putha icc' etassa anto saro byañjane pare ukāro hoti.

Puthujjano (D. i, 3), puthubhūtaṁ (D. ii, 89).

Antaggahaṇena aputhass' āpi sare pare antassa ukāro hoti. Manuññaṁ (Khu. ii, 119).

When a consonant follows, the end vowel of 'putha' becomes 'u'.

Examples.

1. puthujjano: putha jano; puth a jano (10); puth u jano (49); puth u jjano (28); puthujjano (11).
2. puthubhūtaṁ: putha bhūtaṁ; puth a bhūtaṁ (10); puth u bhūtaṁ (49); puthubhūtaṁ (11).

By taking 'aṇta', when a vowel follows, there is also the substitution of the end vowel of words other than 'putha' by the letter 'u'.

Examples.

1. manuññaṁ: mano aññaṁ; man o aññaṁ (10); man u aññaṁ ('anta' of 49); man u ññaṁ (13); manuññaṁ (11).

50. 45. O avassa (126).

Ava icc' etassa byañjane pare kvaci okāro hoti.

Andhakārena onaddhā (Khu. i, 35).

Kvacī ti kasmā? Avasussatu me sarīre maṁsalohitaṁ (M. ii, 146).

When a consonant follows, sometimes there is the substitution of 'ava' by 'o'.

Examples.
1. onaddhā: ava naddhā; o naddhā (50); onaddhā.

Why say 'sometimes'? To prevent the operation of this rule in the following: Avasussatu me sarīre maṁsalohitaṁ.

Counter examples.
1. avasussatu. Here there is no substitution of 'ava' by 'o'.

51. 59. Anupadiṭṭhānaṁ vuttayogato (150, 154).

Anupadiṭṭhānaṁ upasagganipātānaṁ sarasandhīhi[13] byañjanasandhīhi vuttasandhīhi ca yathāyogaṁ yojetabbaṁ.

Pāpanaṁ (AbhiA. ii, 466), parāyaṇaṁ (Khu. i, 335), upāyanaṁ, upāhanaṁ (Vin. iii, 272), nyāyogo, nirupadhi (Khu. i, 148), anubodho (AbhiA. i, 296), duvūpasantaṁ, suvūpasantaṁ, dvālayo, svālayo, durākhyātaṁ, svākhyāto, udīritaṁ (Khu. i, 131), samuddiṭṭhaṁ, viyaggaṁ, vijjhaggaṁ, byaggaṁ, avayāgamanaṁ, anveti (Khu. i, 13), anupaghāto (Khu. i, 41), anacchariyaṁ (Vin. iv, 39), pariyesanā (A. i, 570), parāmāso (Abhi. i, 93). Evaṁ sare ca honti.

Pariggaho (D. ii, 50), paggaho (Khu. ix, 291), pakkamo, parakkamo (Abhi. i, 92), nikkamo (Abhi. i, 93), nikkasāvo, nillayanaṁ, dullayanaṁ, dubbhikkhaṁ (Vin. i, 8), dubbuttaṁ, sandiṭṭhaṁ (Vin. i, 112), duggaho, viggaho (D. i, 223), niggato (SuttanipātaA. ii, 208), abhikkamo (M. iii, 302), paṭikkamo (Khu. vi, 171). Evaṁ byañjane ca. Sesā sabbe yojetabbā.

Those forms of prefixes and particles, whose formations have not been shown, should be formed by the rules of vowel-sandhi, consonant-sandhi or verse-sandhi that have been mentioned before.

Examples. In case of vowels.
1. pāpanaṁ: pa āpanaṁ; p a āpanaṁ (10); p āpanaṁ (12); pāpanaṁ (11).
2. parāyanaṁ: parā ayanaṁ; par ā ayanaṁ (10); par ayanaṁ (12); par āyanaṁ (15); par āyaṇaṁ ('ca' of 20); parāyaṇaṁ (11). Some teachers separate this as paraṁ ayanaṁ.
3. upāyanaṁ: upa ayanaṁ; up a ayanaṁ (10); up ayanaṁ (12); up āyanaṁ (15); upāyanaṁ (11).

[13] Vuttehi sarasandhīhi (K).

4. upāhanaṁ: upa āhanaṁ; up a āhanaṁ (10); up āhanaṁ (12); upāhanaṁ (11).
5. nyāyogo: ni āyogo; ny āyogo (21); nyāyogo.
6. nirupadhi: ni upadhi; ni r upadhi (35); nirupadhi.
7. anubodho: anu bodho (23).
8. duvūpasantaṁ: du upasantaṁ; du v upasantaṁ (35); du v ūpasantaṁ (25); duvūpasantaṁ.
9. suvūpasantaṁ: su upasantaṁ; su v upasantaṁ (35); su v ūpasantaṁ (25); suvūpasantaṁ.
10. dvālayo: du ālayo; dv ālayo (18); dvālayo.
11. svālayo: su ālayo; sv ālayo (18); svālayo.
12. durākhyātaṁ: du ākhyātaṁ; du r ākhyātaṁ (35); durākhyātaṁ.
13. svākhyāto: su ākhyāto; sv ākhyāto (18); svākhyāto.
14. udīritaṁ: u īritaṁ; u d īritaṁ (35); udīritaṁ.
15. samuddiṭṭhaṁ: saṁ uddiṭṭhaṁ; sam uddiṭṭhaṁ (34); samuddiṭṭhaṁ.
16. viyaggaṁ: vi aggaṁ; vi y aggaṁ (35); viyaggaṁ.
17. vijjhaggaṁ: vi adhi aggaṁ; vi ajjh aggaṁ (42); vijjhaggaṁ.
18. byaggaṁ: vi aggaṁ; v i aggaṁ (10); v y aggaṁ (21); b y aggaṁ ('ca' of 20); byaggaṁ.
19. avayāgamanaṁ: ava āgamanaṁ; ava y āgamanaṁ (35); avayāgamanaṁ.
20. anveti: anu eti; anv eti (18); anveti.
21. anūpaghāto: anu upaghāto; an upaghāto (12); an ūpaghāto (15); anūpaghāto.
22. anacchariyaṁ: anu acchariyaṁ; an acchariyaṁ (12); anacchariyaṁ. See Nyāsa also.
23. pariyesanā: pari esanā; pari y esanā (35); pariyesanā.
24. parāmāso: para āmāso; par āmāso (12); parāmāso (11).

In case of a consonats.

1. pariggaho: pari gaho; pari ggaho (28); pariggaho.
2. paggaho: pa gaho; pa ggaho (28); paggaho.
3. pakkamo: pa kamo; pa kkamo (28); pakkamo.
4. parakkamo: parā kamo; para kamo (25); para kkamo (28); parakkamo.
5. nikkamo: ni kamo; ni kkamo (28); nikkamo.
6. nikkasāvo: ni kasāvo; ni kkasāvo (28); nikkasāvo.
7. nillayanaṁ: ni layanaṁ; ni llayanaṁ (28); nillayanaṁ.
8. dullayanaṁ: du layanaṁ; du llayanaṁ (28); dullayanaṁ.
9. dubbhikkhaṁ: du bhikkhaṁ; du bbhikkhaṁ (29); dubbhikkhaṁ.
10. dubbuttaṁ: du uttaṁ; du v uttaṁ (35); du vv uttaṁ (28); du bb uttaṁ ('ca' of 20); dubbuttaṁ.
11. sandiṭṭhaṁ: saṁ diṭṭhaṁ; san diṭṭhaṁ (31); sandiṭṭhaṁ.
12. duggaho: du gaho; du ggaho (28); duggaho.
13. viggaho: vi gaho; vi ggaho (28); viggaho.
14. niggato: ni gato; ni ggato (28); niggato.
15. abhikkamo: abhi kamo; abhi kkamo (28); abhikkamo.
16. paṭikkamo: paṭi kamo; paṭi kkamo (28); paṭikkamo.

Iti sandhi-kappe pañcamo kaṇḍo

Thus ends the fifth section of the chapter on sandhi

Sandhi-kappo niṭṭhito

End of the Sandhi Chapter

The applications of 'ca' in Kaccāyana:

1. Dragging (anukaḍḍhana),

1. Dragging so that the word follows to the sutta, e.g., Ādito o ca (69). Here 'ca' drags the two kāriyas, 'aṁ' and 'ā', so that they follow to this sutta 69; otherwise they will not follow to this sutta because there is the 'o' already which is the kāriya.

2. Dragging so that the word dragged does not transport to following sutta/s; e.g., Pubbo ca (16). Here 'ca' drags or restrains the 'lutte' and 'dīghaṁ' so that they do not follow to following sutts/a.

2. Collecting (sampiṇḍana), like English 'and'. This 'ca' usually is employed in the second sentence when there are two sentences, e.g., Evādissa ri, pubbo ca rasso (22) = the beginning of 'eva' is changed to 'ri', and the previous vowel is shortened. Here 'ca' dose not add anything to the statement.

3. Accumulating (samuccaya), like English 'and also'. Here 'ca' indicates some addition to the statement, e.g., Do dhassa ca (20) = 'dha' is changed to 'da', and also 'dha' to 'ha' and so on.

4. Delimiting (avadhāraṇa),

1. To make the application firm, see, e.g., suttas 84, 114.

2. To limit the application, to debar some application, see, e.g., suttas 79, 83, 89.

5. Smoothness of speech (vācāsiliṭṭha), no extra meaning, but speech sounds good with it according to usage. I cannot give an example for this right now.

kvaci, vā, navā, vibhāsā:

'kvaci' shows that the application of the sutta is not very often; it is only sometimes that the application is made. For example, changing the later vowel to 'asavaṇṇa' when the previous vowel is elided (by 14) is done only in a few cases; cases where this application is not done are many: yassindriyāni, tathūpamaṁ, yassadāni, saṇṇāiti, chāyāva, mātupaṭṭhānaṁ, madhūdakam, etc. (Kaccāyana Bhāsāṭīkā.)

'navā' is said to be the same as 'kvaci'. And it is said that 'kvaci' allows only one form, and no alternative form. E.g., n+upeti bevomes nopeti and not nopeti and nupeti.

'vā' and 'vibhāsā' are also said to be the same. They show that there can be two forms, one where the application is made and the other where it is not made, unlike 'kvaci, and 'navā' which allow only one form. E.g., tanniccutaṁ, tan niccutaṁ; dhammañcare, dhammaṁ care, etc.

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'Kvaci' 'navā' ca ekatthā, yebhuyyen' ekarūpakā,
'Vā' 'vibhāsā' samānatthā, pāyen' obhayarūpakā.
(Kaccāyanavaṇṇanā.)

'Kvaci' and 'navā' have one (the same) meaning; they generally have or show one form. 'Vā' and 'vibhāsā' have the same meaning; they generally have or show two forms.

2-NĀMA-KAPPA
2-Noun Chapter

PAṬHAMA-KAṆḌA
First Section

[This chapter deals with formation of inflected nouns, pronouns, etc.]

52. 60. Jinavacanayuttaṁ hi.

"Jinavacanayuttaṁ hi" icc' etaṁ adhikāratthaṁ veditabbaṁ.

"Conforming to the Word of The Conqueror (Buddha)". This should be understood for the sake of following, i.e., to apply to all the suttas backward and forward.

Note. This is an *adhikāra sutta*, an aphorism that has general application. It applies to all aphorisms in the book. Every thing that is mentioned in this book is in accordance with the word of the Buddha, or the language used by the Buddha.

53. 61. Liṅgañ ca nippajjate (192).

Yathā yatthā jinavacanayuttaṁ hi liṅgaṁ, tathā tathā idha liṅgañ ca nippajjate.

Taṁ yathā? Eso no satthā, brahmā, attā, sakhā, jānā.

Here the base should be established in such a way that it conforms to the Word of The Conqueror.

As what? Eso no satthā, brahmā, attā, sakhā, rājā.

Note. The particle 'ca' in the sutta is used to include roots (*dhātu*); roots also should be established conforming to the Word of the Conqueror.

The real examples for this sutta are esa, amha, satthu, brahma, atta, sakha and rāja. Since it is impossible to show the words without the inflectional endings they are here shown as completed words, --base and inflectional endings.

54. 62. Tato ca vibhattiyo (202-3).

Tato jinavacanayuttehi liṅgehi vibhattiyo parā honti.

Inflectional endings (vibhattis) are placed after the bases that conform to the Word of The Conqueror.

Note. The particle 'ca' in the sutta indicates that inflectional endings are also used after the indeclinables which end with suffixes like 'tave', tunā', etc.

55. 63. Si yo, aṁ yo, nā hi, sa naṁ, smā hi, sa naṁ, smiṁ su (200).

Kā ca pana tāyo vibhattiyo? Si, yo iti paṭhamā; aṁ, yo iti dutiyā; nā, hi iti tatiyā; sa, naṁ iti catutthī; smā, hi iti pañcamī; sa, naṁ iti chaṭṭhī; smiṁ, su iti sattamī.

Vibhatti icc' anena kvattho? Amhassa mamaṁ savibhattissa se.

And which are those inflectional endings? Si, yo are the first (pair); aṁ, yo are the second; nā, hi are the third; sa, naṁ are the fourth; smā, hi are the fifth; sa, naṁ are the sixth; smiṁ, su are the seventh.

What is the use of saying 'inflectional ending'? The use is in such suttas as Amhassa mamaṁ savibhattissa se, etc. When 'sa' follows there is (substitution of) 'amha' together with the inflectional ending for 'mamaṁ'. (§120).

Note: The inflectional endings are divided into eight pairs, namely, Paṭhamā, Dutiyā, Tatiyā, Catutthī, Pañcamī, Chaṭṭhī, Sattamī and Aṭṭhamī. Aṭṭhamī is the name for the endings in vocative case, and in the order in declensions it is placed after the Paṭhamā. The first of each of the pairs are singular, and the second, plural. There is no dual number in Pāḷi.

56. 64. Tadanuparodhena.

Yathā yathā tesaṁ jinavacanānaṁ anuparodho[1], tathā tathā idha liṅgañ ca nippajjate.

Here the base should be formed in such a way that it does not contradict the Word of the Conqueror.

Note: The particle 'ca' in the sutta indicates that verbs (ākhyāta) should also be formed in accordance with the Word of the Conqueror. The difference between this sutta and the sutta §53 is that by sutta §53 the base should be put down in accordance with Word of the Conqueror and by this sutta the completed form should be established in accordance with Word of the Conqueror. Example: By sutta §53 the base for the word 'puriso' (nominative singular) should be put down as 'purisa' and not puruṣa (as in Sanskrit); when the word is formed it should be 'puriso' and not 'puruṣaḥ'.

57. 71. Ālapane si ga-sañño (204).

Ālapanatthe si gasañño hoti.

Bhoti ayye (Vin. ii, 280); bhoti kaññe; bhoti Kharādiye[2].

Ālapane ti kimatthaṁ? Sā ayyā (Vin. ii, 307).

[1] Vuttañ ca vuttiyaṁ "yathā yathā tesaṁ jinavacanānaṁ anuparodho, tathā tathā idha liṅgañ ca nippajjate" ti (Nyāsa). "Yathā yathā tesaṁ jinavacanānaṁ uparodho na hoti, tathā tathā idha liṅgaṁ, casadden' ākhyātañ ca nippajjate" (Rū). Anuparodhena (Ka).

[2] Aṭṭhakkhuraṁ Kharādiye (Khu. v, 4).

Sī ti kimattharṁ? Bhotiyo ayyāyo (Vin. ii, 288).

Ga icc' anena kvattho? Ghat' e ca.

In the meaning of addressing 'si' has the name 'ga'.

Examples:

1. Bhoti ayye = Dear lady!
2. Bhoti kaññe = Dear girl!
3. Bhoti Kharādiye = Dear Kharādiyā!

Here both 'bhoti' and ayye, etc. are examples. When forming these words, the inflectional ending 'si' is to be employed; then by this sutta 'si' is given the name 'ga', and then follows the application of other suttas to complete the word.

What is the purpose of saying 'addressing'? To prevent the operation of this rule in other cases such as "sā ayyā". Here the case is not 'addressing', but nominative.

What is the purpose of saying 'si'? To prevent the operation of this rule in the example: "Bhotiyo ayyāyo". Here the inflectional ending is 'yo', not 'si'.

What is the purpose of saying 'ga'? For the use of name 'ga' in the sutta 'Ghat' e ca (§114). After 'gha' there is (substitution of 'ga') by 'e'. (see §114).

58. 29. Ivaṇṇ'-uvaṇṇā jha-lā (205).

Ivaṇṇ'-uvaṇṇā icc' ete jha-lasaññā honti yathāsaṅkhyaṁ.

Isino, aggino, gahapatino, daṇḍino. Setuno, ketuno, bhikkhuno. Sayambhuno, abhibhuno.

Jha la icc' anena kvattho? Jha-lato sassa no vā.

The letters 'i' and 'ī', and 'u' and 'ū' are respectively named 'jha' and 'la'.

The examples are isino, etc. When forming the word 'isino', first the base has to be put down as 'isi', then the inflectional ending Chaṭṭhī 'sa' is employed; then the second 'i' of 'isi' is given the name 'jha' by this sutta. The same should be done with the nouns with the bases in 'ī, u, ū'.

What is the purpose of saying 'jha' and 'la'? For the use of name 'jha' and 'la' in the sutta 'Jha-lato sassa no vā' (§66).

59. 182. Te itthikhyā po (206).

Te ivaṇṇ'-uvaṇṇā yadā itthikhyā, tadā pasaññā honti.

Rattiyā, itthiyā, dhenuyā, vadhuyā.

Itthikhyā ti kimatthaṁ? Isinā, bhikkhunā.

Pa icc' anena kvattho? Pato yā.

These letters, 'i, ī' and 'u, ū', when they mean feminine gender, are named 'pa'.

In forming 'rattiyā', the base 'ratti' is put down first, and then the inflectional ending 'nā' is employed. Then by this sutta the 'i' of feminine 'ratti' is named 'pa'. And then comes the application of the suttas 'Pato yā', etc.

What is the purpose of saying 'itthikhyā'? In examples isinā, bhikkhunā, etc. there is no application of this sutta since they are masculine.

What is the purpose of saying 'pa'? For the use of name 'pa' in the sutta 'Pato yā' (§?), etc.

60. 177. Ā gho (207).

Ākāro yadā itthikhyo, tadā ghasañño hoti.

Saddhāya, kaññāya, vīṇāya, gaṅgāya, disāya sālāya, mālāya, tulāya, dolāya, pabhāya, sobhāya[3], paññāya, karuṇāya, nāvāya, kapālikāya.

Ā ti kimatthaṁ? Rattiyā, itthiyā.

Itthikhyo ti kimatthaṁ? Satthārā desito ayaṁ dhammo.

Gha icc' anena kvattho? Ghato nādīnaṁ.

The letter, 'ā', when it means feminine gender, is named 'gha'.
When forming 'saddhāya', etc. the base is put down as 'saddhā', etc. The inflectional ending 'nā' is employed; then the 'ā' of 'saddhā', etc. is named 'gha', and application of other suttas follows.

What is the purpose of saying 'ā'? There is no application of this sutta in rattiyā, itthiyā, etc. since the letter is 'i or ī' and not 'ā'.

What is the purpose of saying 'itthikhyo'? In the examples 'Satthārā desito ayaṁ dhammo', etc. there is no application of this sutta, since the word is in the masculine.

What is the purpose of saying 'gha'? For use of name 'gha' in suttas 'Ghato nādīnaṁ', etc.

61. 86. Sāgamo se (208).

Sakārāgamo hoti se vibhattimhi.

[3] Sotāya (K).

Purisassa, aggissa, isisssa, daṇḍissa, bhikkhussa, sayambhussa, abhibhussa.

Se ti kimatthaṁ? Purisasmiṁ.

When 'sa' follows, there is insertion of 's'.

Purisassa: purisa + sa. By this sutta 's' is inserted after the base.
The rest are to be understood similarly.

What is the purpose of saying 'se'? There is no aplication of this sutta in the example 'purisasmiṁ', since there is no 'sa'.

62. 206. Saṁ-sāsv ekavacanesu ca (209).

Saṁ-sāsu ekavacanesu vibhattādesesu sakārāgamo hoti.

Etissaṁ, etissā; imissaṁ, imissā; tissaṁ, tissā; tassaṁ, tassā; yassaṁ, yassā; amussaṁ, amussā.

Saṁ-sāsvī ti kimatthaṁ? Agginā, pāṇinā.

Ekavacanesvī ti kimatthaṁ? Tāsaṁ, sabbāsaṁ.

Vibhattādesesvī ti kimatthaṁ? Manasā, vacasā, thāmasā.

There is the insertion of "s" when there is the substitution of inflections "saṁ" and "sa".

Examples. Etissaṁ = etā + smiṁ ("ā" of "etā" is changed to "i"; "smiṁ" is changed to "saṁ" and "s" is inserted). Meaning "in that (feminine)".
Etissā = etā + sa ("ā" of "etā" is changed to "i"; "sa" is changed to "sā" and "s" is inserted).

Why it is said "saṁ-sāsu"? To prevent the insertion of "s" because there is no "saṁ" or "sā" such as in the words "agginā" and "pāṇinā".

Why it is said "ekavacanesu"? Because it is not singular such as in "tāsaṁ" and "sabbāsaṁ".

Why it is said "vibhattādesesu"? To prevent the insertion of "s" when there is no substitution of inflection such as in "manasā", "vacasā" and thāmasā".

63. 217. Et'-imāsam i (210).

Etā-imā icc' etesam anto saro ikāro hoti saṁ-sāsu ekavacanesu vibhattādesesu.

Etissaṁ, etissā; imissaṁ, imissā.

Saṁ-sāsvī ti kimatthaṁ? Etāya, imāya.

Ekavacanesvī ti kimatthaṁ? Etāsaṁ, imāsaṁ.

The end of "etā" and "imā" are changed to "i" when there is substitution of the inflections "saṁ" and "sā".

Examples. The same as the previous sutta.

Why it is said "saṁ-sāsu"? To prevent the change into "i" when there is no "saṁ" or "sā" such as in "etāya" and "imāya".

Why it is said "ekavacanesu"? To prevent the change into "i" when it is not singular such as in "etāsaṁ" and "imāsaṁ".

64. 216. Tassā vā (211, 366-7).

Tassā itthiyaṁ vattamānassa antassa ākārāssa ikāro hoti vā saṁ-sāsu ekavacanesu vibhattādesesu.

Tissaṁ, tissā; tassaṁ, tassā.

Optionally there is change to "i" of the "ā", which is the last letter, in the feminine, of "tā", when there is substitution of the inflections "saṁ" and "sā" in the singular.

Examples. Tissaṁ = tā + smiṁ ("smiṁ" is changed to "saṁ"; "ā" of "tā" is changed to "i" and there is insertion of "s").
Tissā = tā + sa ("sa" is changed to "sā"; "ā" of "tā" is changed to "i" and there is insertion of "s").

65. 215. Tato sassa ssāya (212).

Tato tā-etā-imāto sassa vibhattissa ssāyādeso hoti vā.

Tissāya, etissāya, imissāya.

Vā ti kimatthaṁ? Tissā, etissā, imissā.

Optionally, after "tā", "etā" and "imā", the inflection "sa" is changed to "ssāya".

Examples. Tissāya = tā + sa ("sa" is changed to "ssāya"; "ā" of "tā" is changed to "i).

Why it is said "vā"? In "tissā", "etissā", and "imissā", etc., "sa" is changed to "ssāya".

66. 205. Gho rassaṁ (213).

Gho rassam āpajjate saṁ-sāsu ekavacanesu vibhattādesesu.

Tassaṁ, tassā; yassaṁ, yassā; sabbassaṁ, sabbassā.

Saṁ-sāsvī ti kimatthaṁ? Tāya, sabbāya.

Ekavacanesvī ti kimatthaṁ? Tāsaṁ, sabbāsaṁ.

"Gha" becomes short when there are the inflection substitutions "saṁ" and "sā".

Examples. Tassaṁ = tā + smiṁ ("smiṁ" is changed to "saṁ"; "s" is inserted; by Kac. 60 "ā" is named "gha"; "ā" of "tā" is shortened).

Why it is said "when 'saṁ' and 'sā' follows"? To prevent the operation of this rule in "tāya", "sabbāya", etc.

Why it is said "when 'ekavacana' follows"? To prevent the operation of this rule in "tāsaṁ", "sabbāsaṁ", etc.

67. 229. No ca dvādito naṁmhi (214).

Dvi icc' evamādito saṅkhyāto nakārāgamo hoti naṁmhi vibhattimhi.

Dvinnaṁ, tinnaṁ, catunnaṁ, pañcannaṁ, channaṁ, sattannaṁ, aṭṭhannaṁ, navannaṁ, dasannaṁ.

Dvādito ti kimatthaṁ? Sahassānaṁ.

Naṁmhi ti kimatthaṁ? Dvīsu, tīsu.

Caggahaṇena ssañ c' āgamo hoti. Catassannaṁ itthīnaṁ; tissannaṁ vedanānaṁ.

After the numbers "dvi" and so on, there is insertion of "n" when the inflection "naṁ" follows.

Examples. Dvinnaṁ = dvi + naṁ (by this sutta "n" is inserted).

Why it is said "after "dvi" and so on"? To prevent the insertion of "n" in "sahassānaṁ", etc.

Why it is said "'naṁ' follows"? To prevent the insertion of "n" in "dvīsu", "tīsu", etc.

By taking "ca" there is also the insertion of "ssaṁ". Examples: catassannaṁ = catu + naṁ (by Kac. 404 "u" of catu is changed to "a"; by "ca" of this sutta there insertion of "ssaṁ").

68. 184. Amā pato smiṁsmānaṁ vā (216).

Pa icc' etasmā smiṁ smā icc' etesaṁ aṁ-āadesā honti vā yathāsaṅkhyaṁ.

Matyaṁ, matiyaṁ, matyā (Khu. vi, 39), matiyā. Nikatyaṁ. Nikatiyaṁ (Khu. vi, 39), nikatyā (Khu. v, 9), nikatiyā (PetavatthuA. 196). Vikatyaṁ, vikatiyaṁ, vikatyā, vikatiyā. Viratyaṁ, viratiyaṁ, viratyā, viratiyā. Ratyaṁ, ratiyaṁ, ratyā (Khu. vi, 315), ratiyā. Puthabyaṁ. Muthaviyaṁ, puthabyā, puthaviyā. Pavatyaṁ, pavatyā, pavattiyaṁ, pavattiyā.

Optionally after "pa", "smiṁ" and "smā" are change to "aṁ" and "ā" respectively.

Examples. Matyaṁ = mati + smiṁ ("smiṁ" is changed to "aṁ"; "i" of "mati" is changed to "y").
Matyā = mati + smā ("smā" is changed to "ā"; "i" of "mati" is changed to "y").

69. 186. Ādito o ca (218).

Ādi icc' etasmā smiṁvacanassa aṁ-oādesā honti vā.

Ādiṁ, ādo.

Vā ti kimatthaṁ? Ādismiṁ, ādimhi nāthaṁ namassitvāna.

Caggahaṇena aññasmā pi smiṁvacanassa ā-o-aṁādesā honti (Sad. 209). Divā ca ratto ca haranti ye baliṁ (Khu. i, 312). Bārāṇasiṁ ahu rājā (Khu. v, 380).

Optionally the inflection "smiṁ" after "ādi" is changed to "aṁ" and "o".

Examples. Ādiṁ = ādi + smiṁ ("smiṁ" is changed to "aṁ"; "i" of "ādi" is elided).
Ādo = ādi + smiṁ ("smiṁ" is changed to "o"; "i" of "ādi" is elided).

Why it is said "vā"? To prevent the changed of "smiṁ" into "aṁ" and "o" such as in "ādismiṁ", "ādimhi", etc.

By taking "ca" there is substitution of "smiṁ", after other words, into "ā", "o", and "aṁ".
Examples: divā = divā + smiṁ ("smiṁ" is changed to "ā"; "ā" of "divā" is elided). Ratto = ratti + smiṁ ("smiṁ" is changed to "o"; "i" of "ratti" is elided). Bārāṇasiṁ = Bārāṇasī + smiṁ ("smiṁ" is changed to "aṁ"; "a" of "aṁ" is elided).

70. 30. Jha-lānam iy'-uvā sare va (220).

Jha la icc' tesaṁ iya uva icc' ete ādesā honti vā sare pare yathāsaṅkyaṁ.

Tiyantaṁ pacchiyāgāre, aggiyāgāre, bhikkhuvāsane nisīdati, puthuvāsane nisīdati.

Sare ti kimatthaṁ? Timalaṁ, tiphalaṁ, ticatukkaṁ, tidaṇḍaṁ, tilokaṁ, tinayanaṁ, tipāsaṁ, tihaṁsaṁ, tibhavaṁ, tikhandhaṁ, tipiṭakaṁ, tivedanaṁ, catuddisaṁ, puthubhūtaṁ.

Vā ti kimatthaṁ? Pañcah' aṅgehi (Vin. v, 343) tīhākārehi. Cakkh' āyatanaṁ (Abhi. iii, 5).

Vā ti vikappanatthaṁ? Ikārassa ayādeso hoti (Sad. 221). Vatthuttayaṁ.

Optionally there is substitution of "jha" and "la" by "iya" and "uva" respectively when a vowel follows.

Examples: Tiyantaṁ = ti + antaṁ ("i" of "ti" is named "jha"; "i" is changed to "iya"; "a" of "iya" is elided). Bhikkhuvāsane = bhikkhu + āsane ("u" of "bhikkhu" is named "la"; "u" is changed to "uva"; "a" of "uva" is elided).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follow such as in "timalaṁ"...

Why it is said "optionally"? To prevent the operation of this rule in "pañcah' aṅgehi"...

"Vā" is used in the meaning of "vikappana". By that "vā" there is substitution of "aya" of "i". Example: vatthuttayaṁ = vatthutti + si (by "vā", "i" of "ti" is changed to "aya"; "si" is changed to "aṁ").

71. 505. Ya-vakārā ca.

Jha-lānaṁ yakāra-vākārādesā honti sare pare yathāsaṅkhyaṁ.

Agyāgāraṁ (Vin. iii, 33); cakkh' āyatanaṁ (Abhi. iii, 5); svāgataṁ (Khu. v, 300); te mahāvīra.

Caggahaṇaṁ sampiṇḍanatthaṁ.

When a vowel follows there are substitutions of "jha" and "la" by "ya" and "va" respectively.

Examples: Agyāgāraṁ = aggi + āgāraṁ ("i" of "aggi" is named "jha"; "i" is changed to "ya"; "a" of "ya" is elided; "g" of "aggi" is also elided).
Svāgataṁ = su + āgataṁ ("u" is named 'la"; "u" is changed to "va"; "a" of "va" is elided).

"Ca" is used in the meaning of adding.

72. 185. Pasaññassa ca (222).

Pasaññassa ca ivaṇṇassa vibhattādese sare pare yakārādeso hoti.

Puthabyā; ratyā (Khu. vi, 315); matyā (Khu. vi, 39).

Sare ti kimatthaṁ? Puthaviyaṁ.

When a vowel follows there is substitution of "i" and "ī", which are named "pa", into "ya".

Examples: puthabyā = puthavī + smā ("ī" of "puthavī" is named "pa"; "smā" is changed to "ā" by Kac. 68; "ī" is changed to "ya"; "v" is changed to "b" by Kac. 20).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follow such as in "puthaviyaṁ".

73. 174. Gāva se (224).

Go icc' etassa okārassa āvādeso hoti se vibhattimhi.

Gāvassa.

When the inflection "sa" follows "o" of "go" is changed to "āva".

Example: gāvassa = go + sa ("o" of "go" is changed to "āva"; "s" is inserted by Kac.)

74. 169. Yosu ca (224)

Go icc' etessa okārassa āvādeso hoti yo icc' etesu paresu.

Gāvo gacchanti; gāvo passanti; gāvī gacchanti; gāvī passsanti.

Caggahaṇaṁ kimatthaṁ? Nā-smā-smiṁ-suvacanesu āvādeso hoti.

Gāvena, gāvā, gāve, gāvesu.

When "yo" follows, "o" of "go" is changed to "āva".

Examples: gāvo = go + yo ("o" of "go" is changed to "āva"; "yo" is changed to "o" by the "tu" of Kac. 205; "a" is elided by Kac. 12).

Why it is said "by taking 'ca'"? By taking "ca" there are substitutions of "āva" when "nā", "smā", "smiṁ", and "su" follow. Examples: gāvena = go + nā ("o" of "go" is changed to "āva" by "ca" of this sutta; "nā" is changed to "ena" by Kac. 103; "a" is elided by Kac. 12). Gāva = go + smā ("o" of "go" is changed to "āva" by "ca" of this sutta; "smā" is changed to "ā" by Kac. 99; "a" is elided by Kac. 12). Gāve = go + smiṁ ("o" of "go" is changed to "āva" by "ca" of this sutta; "smiṁ" is changed to "e" by Kac. 108; "a" is elided by Kac. 12). Gāvesu = go + su ("o" of "go" is changed to "āva" by "ca" of this sutta; "a" is changed to "e" by Kac. 101).

75. 170. Av' amhi ca (224).

Go icc' etassa okārassa āva ava icc' ete ādesā honti aṁmhi vibhattimhi.

Gāvaṁ, gavaṁ.

Caggahaṇena sādisesesu pubbuttavacanesu go icc' etassa okārassa avādeso hoti.

Gavassa, gavo, gavena, gavā, gave, gavesu.

When the inflection "aṁ" follows, the "o" of "go" is changed to "āva" and "ava".

Examples: gāvaṁ and gavaṁ = go + aṁ ("o" of "go" is changed to "āva" and "ava"; "a" is elided by Kac. 12).

By taking "ca", before the remaining inflections beginning with "sa", that are mentioned in the previous (two) suttas, the "o" of "go" is changed to "ava". Examples: gavassa = go + sa (by "ca" of this sutta the "o" of "go" is changed to "ava"; "s" is inserted by Kac. 63).

76. 171. Āvass' u vā (226).

Āva icc' etassa gāvādesassa antasarassa ukārādeso hoti vā aṁmhi vibhattimhi.

Gāvuṁ, gāvaṁ.

Āvasse ti kimattham? Gavaṁ.

Aṁmhi ti kimatthaṁ? Gāvo tiṭṭhanti.

Optionally when the inflection "aṁ" follows, the end vowel of "āva", that is the substitution of "go", is changed to "u".

Examples: gāvuṁ = go + aṁ ("o" of "go" is changed to "āva" by Kac. 73; "a" of "āva" is changed to "u" by this sutta; "aṁ" is changed to "ṁ" by Kac. 82).

Why it is said "of 'āva'"? To prevent the operation of this rule in "gavaṁ", etc.

Why it is said "when 'aṁ' follows"? To prevent the operation of this rule when there is no "aṁ" such as in "gāvo..."

77. 175. Tato nam aṁ patimh' ālutte ca samāse (227-8).

Tato gosaddato naṁvacanassa aṁādeso hoti, go icc' etassa okārassa avādeseso hoti patimhi pare alutte ca samāse.

Gavaṁpati (S. iii, 382).

Alutte ti kimatthaṁ? Gopati.

Caggahaṇena asamāse pi naṁvacanassa aṁādeso hoti, go icc' etassa okārassa avādeso hoti.

gavaṁ.

When there is a compound where the inflection of the first member is not elided (alutta-samāsa) and when "pati" follows, after the word "go" there is substitution of "naṁ" to "aṁ" and there is substitution of the "o" of "go" into "ava".

Example: gavaṁpati = gonaṁ + pati ("naṁ" is changed to "aṁ" by this sutta; also by this sutta "o" of "go" is changed to "ava").

Why it is said "when there is a compound where the inflection of the first member is not elided (alutta-samāsa)"? To prevent the operation of this sutta when there is elision of the inflection such as in "gopati", etc.

By taking "ca", when there is no compound also, "naṁ" is changed to "aṁ" and "o" of "go" is changed to "ava". Example: gavaṁ = go + naṁ ("naṁ" is changed to "aṁ"; "o" of "go" is changed to "ava").

78. 31. O sare ca (229).

Go icc' etassa okārassa avādeso hoti samāse ca sare pare.

Gavassakaṁ, gaveḷakaṁ, gavājinaṁ.

Caggahaṇena uvaṇṇa icc' evam antānaṁ liṅgānaṁ uva-ava-urādesā honti smiṁ-yo icc' etesu kvaci.

Bhuvi, pasavo, guravo, caturo (Khu. i, 293).

Sare ti kimatthaṁ? Godhano, govindho (D. ii, 186).

When there is a compound and a vowel follows, the "o" of "go" is changed to "ava".

Example: gavassakaṁ = go + assakaṁ ("o" of "go" is changed to "ava"; "a" of "ava" is elided by Kac. 12).

By taking "ca", optionally when "smiṁ" and "yo" follow, there are substitution of the stems ending in "u" and "ū" by "uva", "ava" and "ura". Examples: bhuvi = bhū + smiṁ ("ū" of "bhuvi" is changed to "uva"; by "tato" of Kac. 206 "smiṁ" is changed to "i"; "a" of "uva" is elided by Kac. 12). Pasavo = pasu + yo (by "ca" of this sutta, "u" is changed to "ava"; by "tu" in Kac. 205 "yo" is changed to "o"; "a" of "ava" is elided by Kac. 12). Caturo = catu + yo ("u" is changed to "ura"; by "tu" in Kac. 205 "yo" is changed to "o"; "a" of "ava" is elided by Kac. 12).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follows such as in "godhano", "govindho", etc.

79. 46. Tabbiparītūpapade byañjane ca.

Tassa avasaddassa yadā upapade tiṭṭhamānassa tassa okārassa viparīto hoti byañjane pare.

Uggate sūriye; uggacchati; uggahetvā.

Caggahaṇam avadhāraṇatthaṁ. Avasāne, avakiraṇe, avakirati.

When a consonant follows, "ava", that is the first member of a compound (upapada), is changed to the "viparīta" of "o" (which is "u").

Examples: uggate = ava + gate ("ava" is changed to "u"; "g" of "gate" is doubled by Kac. 20).

"Ca" is for preventing the operation of this rule such as in "avasāne", "avakiraṇe", "avakirati", etc.

80. 173. Goṇa naṁmhi vā (231).

Sabbass' eva gosaddassa goṇādeso hoti vā naṁmhi vibhattimhi.

Goṇānaṁ sattannaṁ.

Vā ti kimatthaṁ? Gonañ[4] ce taramānānaṁ, ujuṁ gacchati puṅgavo. Sabbā gāvī ujuṁ yanti, nette ujuṁ gate sati.

Yogavibhāgena aññatrā pi goṇādeso hoti. Goṇabhūtānaṁ.

Optionally when the inflection "naṁ" follows, all the word "go" is changed to "goṇa".

Example: goṇānaṁ = go + naṁ ("go" is changed to "goṇa"; by Kac. 89 the "a" of "goṇa" is lenghtened).

Why it is said "optionally"? To prevent the operation of this rule in "gonañ..." When the leader of the crossing cattle goes straight, all cows go straight when the leader goes straight.

By dividing the sutta, in other places also there is the substitution "goṇa" such as in "goṇabhūtānaṁ".

81. 172. Su-hi-nāsu ca (231-2).

Su hi nā icc' etesu sabbassa gosaddassa goṇādeso hoti vā.

Goṇesu, goṇehi, goṇebhi, goṇena.

Vā ti kimatthaṁ? Gosu, gohi, gobhi, gavena.

[4] Gavaṁ ce (Khu. vi, 46, 51)

Caggahaṇena syādisesesu pubbuttaravacanesu pi goṇa-gu-gavayādesā honti. Goṇo, goṇā, goṇaṁ, goṇe, goṇassa, goṇamhā. Goṇamhi, gunnaṁ, gavayehi, gavayebhi.

Optionally, when "su", "hi", and "nā" follow, all the word "go" is changed to "goṇa".

Examples: goṇesu = go + su ("go" is changed to "goṇa").

Why it is said "optionally"? To prevent the operation of this sutta in "gosu", "gohi", "gobhi", "gavena", etc.

By taking "ca", when "si" and others follow, which are mentioned previously and following, there are also the substitution by "goṇa", "gu" and "gavaya". Examples: goṇo = go + si ("si" is changed to "o"; "go" is changed to "goṇa"). Gunnaṁ = go + naṁ ("go" is changed to "gu"; "n" is inserted). Gavayehi = go + hi ("go" is changed to "gavaya"; by Kac. 108, "a" is changed to "e").

82. 149. Aṁ mo niggahitaṁ jha-la-pehi (235).

Aṁvacanassa, makārassa ca jha la pa icc' etehi niggahitaṁ hoti.

Aggiṁ, isiṁ, gahapatiṁ, daṇḍiṁ, mahesiṁ, bhikkhuṁ, paṭuṁ, sayambhuṁ, abhibhuṁ, rattiṁ, itthiṁ, vadhuṁ, pulliṅgaṁ, pumbhāvo, puṅkokilo.

Aṁ-mo ti kimatthaṁ? Agginā, pāṇinā, bhikkhunā, rattiyā, itthiyā, vadhuyā.

Jha-la-pehī ti kimatthaṁ? Sukhaṁ, dukkhaṁ.

Pun' ārambhaggahaṇaṁ vibhāsanivattanatthaṁ. Aggiṁ, paṭuṁ, buddhiṁ, vadhuṁ.

After "jha", "la", and "pa", "aṁ" and "ma" are changed to "ṁ".

Examples: aggiṁ = aggi + aṁ ("i" is named "jha"; "aṁ" is changed to "ṁ"). Rattiṁ = ratti + aṁ ("i" of "ratti" is named "pa"; "aṁ" is changed to "ṁ"). Pulliṅgaṁ = puma + liṅgaṁ ("ma" of "puma" is changed to "ṁ"; by Kac. ?, "ṁ" is changed to "l").

Why it is said "aṁ-ma"? To prevent the operation of this rule when there are no "aṁ-ma" such as in "agginā", etc.

Why it is said "after 'jha', 'la' and 'pa'"? To prevent the operation of this rule there are no "jha", "la" or "pa" such as in "sukhaṁ", "dukkhaṁ", etc.

Taking again "jha-la-pehi" is to prevent the following of "vā" here.

83. 67. Saralopo 'mādesa-paccayādimhi saralope tu pakati (236).

Saralopo hoti amādesa-paccayādimhi, saralope tu pakati hoti.

Purisaṁ, purise, pāpaṁ, pāpe, pāpiyo, pāpiṭṭho.

Amādesapaccayādimhī ti kimatthaṁ? Appamādo amataṁ padaṁ (Khu. i, 16).

Saralope ti kimatthaṁ? Purisassa, daṇḍinaṁ.

Tuggahaṇam avadhāraṇatthaṁ? Bhikkhunī, gahapatānī.

Pakatiggahaṇasāmatthena puna sandhibhāvo ca hoti. Seyyo (Khu. i, 29); seṭṭho (Vin. i, 4); jeyyo; jeṭṭho (D. ii, 13).

There is elision of the vowel when the inflection "aṁ", a substitution, a suffix, etc., follow; and when there is elision of the vowel, the vowel does not change.

Examples: purisaṁ = purisa + aṁ (because of "aṁ" there is elision of vowel "a" of "purisa" and "a" of "aṁ" is not changed). Pāpiyo = pāpa + iya ("a" of "pāpiya" is elided and "i" of "iya" is not changed).

Why it is said "when the inflection "aṁ", a substitution, a suffix, etc., follow"? To prevent the operation of this rule when that does not happen such as in "appamādo amataṁ padaṁ". Here the "a" of "amataṁ" is not the inflection "aṁ", not a substitution, and not a suffix, therefore there is no operation of this rule.

Why it is said "there is elision of the vowel"? To prevent the operation of this rule when there is no vowel such as in "purisassa", "daṇḍinaṁ", etc.

"Tu" is for preventing the operation of this rule in "bhikkhunī", "gahapatānī", etc. Bhikkhunī = bhikkhu + inī (here the "i" of "inī" is elided; by Kac. 13 the of "i" of "inī" is elided). Gahapatānī = gahapati + inī (by Kac. 91 "i" of "pati" is changed to "a"; by Kac. 13 the of "i" of "inī" is elided; by Kac. 16 the "a" becomes "ā").

Again by taking "pakati", there is also sandhi such as in "seyyo", "seṭṭho", "jeyyo", "jeṭṭho", etc.

84. 144. Agho rassam ekavacanayosv api ca (237-8).

Agho saro rassam āpajjate ekavacana-yo icc' etesu.

Itthiṁ, itthiyo, itthiyā. Vadhuṁ, vadhuyo, vadhuyā. Daṇḍiṁ[5], daṇḍino, daṇḍinā. Sayambhuṁ, sayambhuvo, sayambhunā.

Agho ti kimatthaṁ? Kaññaṁ, kaññāyo, kaññāya.

Ekavacanayosvī ti kimatthaṁ? Itthīhi, sayambhūhi.

[5] Daṇḍinaṁ (Nyā).

Caggahaṇam avadhāraṇatthaṁ? Nadiṁ, nadhiyo, nadiyā.

Apiggahaṇena na rassam āpajjate. Itthī, bhikkhunī.

When singular inflection and "yo" follow, the vowel that is not "gha" becomes short.

Examples: itthiṁ = itthī + aṁ ("ī" of "itthī" is changed to "i"; "aṁ" is changed to "ṁ" by Kac. 82). Itthiyo = itthī + yo ("ī" of "itthī" is changed to "i").

Why it is said "not 'gha'"? To prevent the operation of this rule when there is "gha" such as in "kaññaṁ"...

Why it is said "when the singular inflection and 'yo' follow"? To prevent the operation of this rule when this in not the case such as in "itthīhi", "sayambhūhi", etc.

"Ca" is for emphasis.

By taking "api" there is shortening. Examples: itthī = itthī + si ("ī" is not changed to "i" because of "api" in the sutta; "si" is elided).

85. 150. Na sismim anapuṁsakāni (239-48).

Sismiṁ anapuṁsakāni liṅgāni na rassam āpajjante.

Itthī, bhikkhunī, vadhū, daṇḍī, sayambhū.

Sismiṁ ti kimatthaṁ? Bhoti itthi, bothi vadhu, bho daṇḍi, bho sayambhu.

Anapuṁsakānī ti kimatthaṁ? Sukhakāri dānaṁ, sukhakāri sīlaṁ, sīghayāyi cittaṁ.

When "si" follows, the stems that are not neuter do not become short.

Examples: itthī = itthī + si ("ī" is not changed to "i"; "si" is elided).

Why it is said "when 'si' follows"? To prevent the operation of this rule "si" does not follow such as in "bhothi itthi"... Itthi = itthī + si ("si" is named "gha" by Kac. 57; by Kac. 245 "ī" becomes short; "si" is elided).

Why it is said "that are not neuter"? To prevent the operation of this rule when they are neuter such as in "sukhakāri dānaṁ"... Sukhakāri = sukhakārī + si ("si" is name "jha"; by this sutta "ī" become short; "si" is elided).

86. 227. Ubhādito nam innaṁ (341).

Ubha icc' evamādito saṅkhyāto naṁvacanassa innaṁ hoti.

Ubhinnaṁ, duvinnaṁ.

Ubhādito ti kimatthaṁ? Ubhayesaṁ.

After numerals such as "ubha", etc., the inflection "naṁ" is changed to "innaṁ".

Examples: ubhinnaṁ = ubha + naṁ ("naṁ" is changed to "innaṁ"; "a" is elided by Kac. 83). Duvinnaṁ = dvi + naṁ ("naṁ" is changed to "innaṁ"; by "ca" of Kac. 132 "dvi" is changed to "duvi"; "i" is elided by Kac. 83).

Why it is said "after 'ubha', etc."? To prevent the operation of this rule when there is no "ubha" such as in "ubhayesaṁ", etc.

87. 231. Iṇṇam-iṇṇannaṁ tīhi saṅkhyāhi (243).

Naṁvacanassa iṇṇaṁ iṇṇannaṁ icc' ete ādesā honti tīhi saṅkhyāhi.

Tiṇṇaṁ, tiṇṇannaṁ.

Tīhī ti kimatthaṁ? Dvinnaṁ.

After the numeral "ti", the inflection "naṁ" is changed to "iṇṇaṁ" and "iṇṇannaṁ".

Examples: tiṇṇaṁ, tiṇṇannaṁ = ti + naṁ ("naṁ" is changed to "iṇṇaṁ" and "iṇṇannaṁ"; "i" of "ti" is elided by Kac. 83).

Why it is said "after 'ti'"? To prevent the operation of this rule when there is no "ti" such as in "dvinnaṁ", etc.

88. 147. Yosu katanikāra-lopesu dīghaṁ (245).

Sabbe sarā yosu katanikāra-lopesu dīgham āpajjante.

Aggī, bhikkhū, rattī, yāgū, aṭṭhī, aṭṭhīni, āyū, āyūni, sabbāni, yāni, tāni, kāni, katamāni, etāni, amūni, imāni.

Yosvī ti kimatthaṁ? Aggi, bhikkhu, ratti, yāgu, sabbo, yo, so, ko, amuko.

Katanikāralopesvī ti kimatthaṁ? Itthiyo, vadhuyo, sayambhuvo.

Pun' ārambhaggahaṇaṁ kimatthaṁ? Niccadīpanatthaṁ. Aggī, bhikkhū, rattī, yāni, tāni, katamāni.

When "yo" is changed to "ni" or elided, all the vowels become long.

Examples: aggī = aggi + yo ("yo" is elided and "i" becomes "ī"); āyūni = āyu + yo ("yo" is changed to "ni"; "u" becomes "ū").

Why it is said "when 'yo'"? To prevent the operation of this rule when there is no "yo" such as in "aggi"...

Why it is said "changed to 'ni' or "elided"? To prevent the operation of this rule when it is not changed to "ni" nor "elided" such as in "itthiyo", "vadhuyo", "sayambhuvo", etc.

What is the purpose of taking this sutta again? To show the fixed operation.

89. 87. Su-naṁ-hisu ca (246).

Su naṁ hi icc' etesu sabbe sarā dīgham āpajjante.

Aggīsu, aggīnaṁ, aggīhi; rattīsu, rattīnaṁ, rattīhi; bhikkhūsu, bhikkhūnaṁ, bhikkhūhi. Purisānaṁ.

Etesvī ti kimatthaṁ? Agginā, pāṇinā, daṇḍinā.

Caggahaṇam avadhāraṇatthaṁ. Sukhettesu brahmacārisu (A. i, 352); dhammam akkhāsi Bhagavā; bhikkhunaṁ datvā sakehi pāṇibhi (Khu. ii, 138).

When "su", "naṁ", and "hi" follow, all the vowels become long.

Examples: aggīsu = aggi + su ("i" becomes long).

Why it is said "'su', 'naṁ', and 'hi' follow"? To prevent the operation of this rule when "su", "naṁ", and "hi" do not follow such as in "agginā", "pāṇinā", "daṇḍinā", etc.

"Ca" is for preventing. Brahmacārisu = brahmacāri + su (here "i" does not become long); bhikkhunaṁ = bhikkhu + naṁ (here "u" does not become long); pāṇibhi = pāṇi + hi ("hi" is changed to "bhi" by Kac. 99; "i" does not become long).

90. 252. Pancādīnam attaṁ (247).

Pancādīnaṁ saṅkhyānaṁ anto attam āpajjate su naṁ hi icc' etesu.

Pañcasu, pañcannaṁ, pañcahi; chasu, channaṁ, chahi; sattasu, sattannaṁ, sattahi; aṭṭhasu, aṭṭhannaṁ, aṭṭhahi; navasu, navannaṁ, navahi; dasasu, dasannaṁ, dasahi.

Pañcādīnamī ti kimatthaṁ? Dvīsu, dvinnaṁ, dvīhi.

Attam iti bhāvaniddeso ubhayassāgamanatthaṁ, anto ukāro attam āpajjate. Catassannaṁ itthīnaṁ.Tissannaṁ vedanānaṁ.

When "su", "naṁ", and "hi" follow, the end vowel of the numerals "pañca", etc., becomes "a".

Example: pañcasu = pañca + su ("a" is changed to "a").

Why it is said "'pañca, etc."? To prevent the operation of this rule when there is no "pañca", etc., such as in "dvīsu", "dvinnaṁ", "dvīhi", etc.

Read the above comment.

91. 194. Patiss' inīmhi (248).

Patiss' anto attam āpajjate inīmhi paccaye pare.

Gahapatānī.

Inīmhi ti kimatthaṁ? Gahapati.

When the suffix "inī" follows, the end (vowel) of "pati" is changed to "a".

Example: gahapatānī = gahapati + inī ("i" is changed to "a"; "i" of "inī" is elided by Kac. 13; "a" becomes long by Kac. 16).

Why it is said "when 'inī' follows"? To prevent the operation of this rule when "inī" does not follow such as in "gahapati", etc.

92. 100. Ntuss' anto yosu ca (249).

Ntupaccayassa anto attam āpajjate su naṁ hi yo icc' etesu paresu.

Guṇavantesu, guṇavantānaṁ, guṇavantehi, guṇavantā, guṇavante.

Ntusse ti kimatthaṁ? Isīnaṁ.

Etesvī ti kimatthaṁ? Guṇavā.

Caggahaṇena aññesu vacanesu attañ ca hoti. Guṇavantasmiṁ, guṇavantena.

Antaggahaṇena ntupaccayassa anto attam āpajjate, yonañ ca ikāro hoti. Guṇavanti.

When "su", "naṁ", "hi", and "yo" follow, the end (vowel) of the suffix "ntu" become "a".

Examples: guṇavantesu = guṇavantu + su (when "su" follows "u" of "ntu" is changed to "a" and Kac. 89 "a" is changed to "e").

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "isīnaṁ", etc.

Why it is said "'su', 'naṁ', 'hi', and 'yo'"? To prevent the operation of this rule when there are no "su", "naṁ", "hi", and "yo" such as in "guṇavā", etc.

By taking "ca", when other follow there is also "a".

By taking "anta" the end (vowel) of "ntu" is changed to "a" and "yo" is changed to "i". Example: guṇavanti = guṇavantu + yo ("u" of "ntu" is changed to "a" by "anta"; "yo" is changed to "i"; "a" is elided by Kac. 83).

93. 106. Sabbassa vā aṁ-sesu (251).

Sabbass' eva ntupaccayassa attaṁ hoti vā aṁ sa icc' etesu.

Satimaṁ bhikkhuṁ, satimantaṁ bhikkhuṁ vā. Bandhumaṁ rājānaṁ, bandhumantaṁ rājānaṁ vā (D. ii, 14). Satimassa bhikkhuno, satimato bhikkhuno vā. Bandhumassa rañño (D. ii, 6) suṅkaṁ. Bandhumato rañño (D. ii, 13) vā suṅkaṁ deti.

Etesvī ti kimatthaṁ? Satimā bhikkhu. Bandhumā rājā (D. ii, 6).

Optionally when "aṁ" and "sa" follow, all the suffix "ntu" is changed to "a".

Examples: satimaṁ = satimantu + aṁ ("ntu" is changed to "a"; "a" is elided by Kac. 83; "aṁ" becomes "ṁ" by Kac. 82); satimassa = satimantu + sa ("ntu" is changed to "a"; "a" is elided by Kac. 83; "s" is inserted by Kac. 63).

Why it is said "when 'aṁ' and 'sa' follow"? To prevent the operation of this rule when "aṁ" and "sa" do not follow such as in "satimā..."

94. 105. Simhi vā (252).

Ntupaccayassa antassa attaṁ hoti vā simhi vibhattimhi.

Himavanto pabbato (Khu. i, 56).

Vā ti kimatthaṁ? Himavā pabbato (AbhiA. i, 337).

Optionally when the inflection "si" follows, the end (vowel) of suffix "ntu" becomes "a".

Example: himavanto = himavantu + si ("u" of "ntu" is changed to "a"; "si" is changed to "o" by Kac. 104; "a" is elided by Kac. 83).

Why it is said "optionally"? To prevent the operation of this rule sometimes such as in "himavā..."

95. 145. Aggiss' ini (254).

Aggiss' antassa ini hoti vā simhi vibhattimhi.

Purato aggini (JaA. iii, 301). Pacchato aggini. Akkhiṇato aggini. Vāmato aggini.

Vā ti kimatthaṁ? Aggi.

Optionally when the inflection "si" follows, the end (vowel) of "aggi" becomes "ini".

Examples: aggini = aggi + si ("i" of "aggi" is changed to "ini"; "si" is elided by Kac. 220).

Why it is said "optionally"? To prevent the operation of this rule sometimes such as in "aggi", etc.

96. 148. Yosv akatarasso jho (259).

Yosu akatarasso jho attam āpajjate.

Aggayo; munayo (ItivuttaA. 114); Isayo (Khu. ii, 88); gahapatayo (Khu. vi, 423).

Yosvī ti kimatthaṁ? Aggīsu.

Akatarasso ti kimatthaṁ? Daṇḍino.

Jho ti kimatthaṁ? Rattiyo.

When "yo" follows, "jha", which has not been shortened, becomes "a".

Examples: aggayo = aggi + yo ("i" is named "jha" and it has not been shortened: "i" is changed to "a").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follows such as in "aggīsu", etc.

Why it is said "which has not been shortened"? To prevent the operation of this rule when it has been shortened such as in "daṇḍino", etc. Daṇḍino = daṇḍī + yo ("ī" of "daṇḍī" is changed to "i" by Kac. 84; therefore this rule does not operate).

Why it is said "jha"? To prevent the operation of this rule when there is no "jha" such as in "rattiyo", etc.

97. 156. Ve-vosu lo ca (260).

Ve-vo icc' etesu akatarasso lo attam āpajjate.

Bhikkhave, bhikkhavo; hetave, hetavo.

Akatarasso ti kimatthaṁ? Sayambhuvo, vessabhuvo, parābhibhuvo.

Ve-vosvī ti kimatthaṁ? Hetunā, ketunā, setunā.

Caggahaṇam anukaḍḍhanatthaṁ.

When "ve" and "vo" follow, "la", that has not been shortened, becomes "a".

Examples: bhikkhave = bhikkhu + yo ("u" of bhikkhu is named "la"; by Kac. 119 "yo" is changed "ve").

Why it is said "that has not been shortened"? To prevent the operation of this rule when it has been shortened such as in "sayambhuvo..."

Why it is said "when 've' and 'vo' follow"? To prevent the operation of this rule when "ve" or "vo" do not follow such as in "hetunā..."

"Ca" is for dragging.

98. 189. Mātulādīnam ānattam īkāre (261).

Mātula icc' evamādīnaṁ anto ānattam āpajjate īkāre paccaye pare.

Mātulānī (Khu. i, 219); ayyakānī; varuṇānī.

Īkāre ti kimatthaṁ? Bhikkhunī, rājinī, jālinī, gahapatānī (Vin. i, 314).

Ānattaggahaṇena nadī icc' etassa dīsaddassa jjo-jjāādesā honti saha vibhattiyā yo nā sa icc' etesu. Najjo sandanti (S. ii, 178); najjā kataṁ taraṅgaṁ; najjā nerañjarāya tīre (Vin. iii, 1).

When the suffix "ī" follows, the end (vowel) of "mātula", etc., becomes "āna".

Examples: mātulānī = mātula + ī ("a" of "mātula" is changed to "āna"; "a" is elided by Kac. 83).

Why it is said "when 'ī" follows"? To prevent the operation of this rule when "ī" does not follow such as in "bhikkhunī..."

By taking the state of "āna", when "yo", "nā", and "sa" follow, "dī" of "nadī" is changed to "jjo" and "jjā" together with the inflections. Najjo = nadī +yo ("dī" is changed to "jjo" together with the infection "yo").

99. 81. Smā-hi-smiṁnaṁ mhā-bhi-mhi vā (265-6).

Sabbato liṅgato smā hi smiṁ icc' etesaṁ mhā bhi mhi icc' ete ādesā honti vā yathāsaṅkhyaṁ.

Purisamhā, purisasmā; purisebhi, purisehi; purisamhi, purisasmiṁ.

Smā-hi-smiṁnam iti kimatthaṁ? Vaṇṇavantaṁ (Khu. i, 20) agandhakaṁ viruḷhapupphaṁ; mahantaṁ chattaṁ mahāchattaṁ; mahantaṁ dhajaṁ mahādhajaṁ.

Optionally, after all stems "smā", "hi", and "smiṁ" are substituted by "mhā", "bhi", and "mhi" respectively.

Examples: purisamhā = purisa + smā ("smā" is changed to "mhā").

Why it is said "of 'smā', 'hi', and 'smiṁ'"? To prevent the operation of this rule when there are not "smā", "hi", and "smiṁ" such as in "vaṇṇavantaṁ..."

100. 214. Na t'-imehi katākārehi (267).

Ta ima icc' etehi katākārehi smā-smiṁnaṁ mhā-mhi icc' ete ādesā n' eva honti.

Asmā ṭhāna bhayaṁ uppajjati; asmiṁ ṭhāne bhayaṁ tiṭṭhati; asmā; asmiṁ.

Katākārehī ti kimatthaṁ? Tamhā, tamhi, imamhā, imamhi.

When "ta" and "ima" are changed to "a", "smā" and "smiṁ" are not substituted by "mhā" and "mhi".

Examples: asmā = ta + smā ("ta" is changed to "a" by Kac. 176; "smā" is not changed to "mhā"); asmiṁ = ta + smiṁ ("ta" is changed to "a" by Kac. 176; "smiṁ" is not changed to "mhi"). Note: "asmā" and "asmiṁ" can be formed from "ima" also. In that case Kac. 117 applies.

Why it is said "are changed to 'a'"? To prevent the operation of this rule when "ta" and "ima" are not changed to "a" such as in "tamhā..."

101. 80. Su-hisv akāro e (268).

Su hi icc' etesu akāro etttam āpajjate.

Sabbesu, yesu, tesu, kesu, purisesu, imesu, kusalesu, tumhesu, amhesu; sabbehi, yehi, tehi, kehi, purisehi, imehi, kusalehi, tumhehi, amhehi.

When "su" and "hi" follow, "a" becomes "e".

Examples: sabbesu = sabba + su ("a" is changed to "e"); sabbehi = sabba + hi ("a" is changed to "e").

102. 202. Sabbanāmānaṁ naṁmhi ca (270).

Sabbesaṁ sabbanāmānaṁ anto akāro ettam āpajjate naṁmhi vibhattimhi.

Sabbesaṁ, sabbesānaṁ; yesaṁ, yesānaṁ; tesaṁ, tesānaṁ; imesaṁ, imesānaṁ; kesaṁ, kesānaṁ; itaresaṁ, itaresānaṁ; katamesaṁ, katamesānaṁ.

Sabbanāmānam iti kimatthaṁ? Buddhānaṁ Bhagavantānaṁ āciṇṇasamāciṇṇo (Vin. i, 114).

Akāro ti kimatthaṁ? Amūsaṁ, amūsānaṁ.

Naṁmhi ti kimatthaṁ? Sabbe, ime.

Caggahaṇam anukaḍḍhanatthaṁ.

When the infection "naṁ" follows, the "a", which is the end (vowel) of all pronouns, becomes "e".

Examples: sabbesaṁ = sabba + naṁ ("a" becomes "e"; "naṁ" is changed to "saṁ" by Kac. 168).

Why it is said "of (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as "Buddhānaṁ..."

Why it is said "a"? To prevent the operation of this rule when there is no "a" such as in "amūsaṁ..."

Why it is said "when 'naṁ' follows"? To prevent the operation of this rule when "naṁ" does not follow such as in "sabbe..." Sabbe = sabba + yo (here "a" is not changed to "e", but "yo" is changed to "e").

"Ca" is for dragging.

103. 79. Ato n' ena (271).

Tasmā akārato nāvacanassa enādeso hoti.

Sabbena, yena, tena, kena, anena, purisena, rūpena.

Ato ti kimatthaṁ? Muninā, amunā, bhikkhunā.

Nā ti kimatthaṁ? Tasmā.

After "a", "nā" is changed to "ena".

Examples: sabbena = sabba + nā ("nā" is changed to "ena"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "muninā..."

Why it is said "nā"? To prevent the operation of this rule when there is no "nā" such as in "tasmā", etc.

104. 66. S' o (272).

Tasmā akārato sivacanassa okārādeso hoti.

Sabbo, yo, so, ko, amuko, puriso.

Sī ti kimatthaṁ? Purisānaṁ.

Ato ti kimatthaṁ? Sayambhū.

After "a", the inflection "si" is changed to "o".

Examples: sabbo = sabba + si ("si" is changed to "o"; "a" is elided by Kac. 83).

Why it is said "si"? To prevent the operation of this rule when there is no "si" such as in "purisānaṁ", etc.

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "sayambhū".

105. 0. So vā (273).

Tasmā akārato nāvacanassa soādeso hoti vā.

Atthaso dhammaṁ jānāti. Byañjanaso atthaṁ jānāti. Akkharaso. Suttaso (A. ii, 207). Padaso (Vin. ii, 25). Yasaso. Upāyaso. Sabbaso (A. i, 556). Thāmaso. Ṭhānaso.

Vā ti kimatthaṁ? Pādena vā pādārahena vā atirekapādena vā yo bhikkhu theyyacittena parassa bhaṇḍaṁ gaṇhāti, so bhikkhu pārājiko hoti asaṁvāso.

Optionally, after "a" the inflection "nā" is changed to "so".

Examples: atthaso = attha + nā ("nā" is changed to "so").

Why it is said "optionally"? To allows exceptions to this rule such as in "pādena..."

106. 313. Dīgh'-orehi (274).

Dīgha ora icc' etehi smāvacanassa soādeso hoti vā.

Dīghaso (Vin. i, 227), oraso; dīghamhā, oramhā.

Dīgh'-orehi ti kimatthaṁ? Saramhā, vacanamhā.

Optionally, after "dīgha" and "ora" the inflection "smā" is changed to "so".

Examples: dīghaso = dīgha + nā ("nā" is changed to "so").

Why it is said "after 'dīgha' and 'ora'"? To prevent the operation of this rule when there are not "dīgha" and "ora" such as in "saramhā..."

107. 69. Sabbayo-nīnam ā e (275, 277).

Tasmā akārato sabbesaṁ yo-nīnaṁ ā-eādesā honti vā yathāsaṅkhyaṁ.

Purisā, purise; rūpā, rūpe.

Vā ti kimatthaṁ? Aggayo, munayo, isayo.

Yo-nīnan ti kimatthaṁ? Purisassa, rūpassa.

Akārato ti kimatthaṁ? Daṇḍino, aṭṭhīni, aggī, pajjalanti, munī caranti.

Optionally, after "a", all "yo" and "nī" are changed to "ā" and "e" respectively.

Examples: purisā = purisa + yo ("yo" is changed "ā"; "a" is elided by Kac. 83).

Why it is said "optionally"? To allow exceptions to this rule such as in "aggayo..."

Why it is said "of 'yo' and 'nī'"? To prevent the operation of this rule when there are no "yo" and "nī" such as in "purisassa..."

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "daṇḍino..."

108. 90. Smā-smiṁnaṁ vā (276).

Tasmā akārato sabbesaṁ smā smiṁ icc' etesaṁ ā-eādesā honti vā yathāsaṅkhyaṁ.

Purisā, purisasmā, purise, purisasmiṁ.

Akārato ti kimatthaṁ? Daṇḍinā, daṇḍismiṁ; bhikkhunā, bhikkhusmiṁ.

Optionally, after "a", all "smā" and "smiṁ" are changed to "ā" and "e" respectively.

Examples: purisā = purisa + smā ("smā" is changed to "ā"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "daṇḍinā..."

109. 304. Āya catutthekavacanassa tu (279-80)[6].

[6] Mog. ii, 44. Suttam pi passitabbaṁ.

Tasmā akārato catutthekavacanassa āyāadeso hoti vā.

Atthāya hitāya sukhāya devamanussānaṁ Buddho loke uppajjati (A. i, 21).

Ato ti kimatthaṁ? Isissa.

Catutthī ti kimatthaṁ? Purisassa mukhaṁ.

Ekavacanasse ti kimatthaṁ? Purisānaṁ dadāti.

Vā ti kimatthaṁ? Dātā hoti samaṇassa vā brāhmaṇassa vā.

Tuggahaṇen' atthañ ca hoti. Atthatthaṁ, hitatthaṁ, sukhatthaṁ.

Optionally, after "a", there is substitution of the fourth inflection singular into "āya".

Examples: atthāya = attha + sa ("sa" is changed to "āya"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "isissa", etc.

Why it is said "fourth (inflection)"? To prevent the operation of this rule when there is no fourth inflection such as in "purisassa mukhaṁ", etc.

Why it is said "singular"? To prevent the operation of this rule when there is no singular such as in "purisānaṁ dadāti", etc.

Why it is said "optionally"? To allow exceptions to this rule such as in "dātā hoti samaṇassa vā brāhmaṇassa vā", etc.

By taking "tu" there is also substitution by "atthaṁ". Examples: atthatthaṁ = attha + sa (by "tu" of this sutta "sa" is changed to "atthaṁ"; "a" is elided by Kac. 83).

110. 201. Tayo n' eva ca sabbanāmehi (281)[7].

Tehi sabbanāmehi akārantehi smā smiṁ sa-ekavacana icc' etesaṁ[8] tayo ā-e-āyādesā n' eva honti.

Sabbasmā, sabbasmiṁ, sabbassa. Yasmā, yasmiṁ, yassa. Tasmā, tasmiṁ, tassa. Kasmā, kasmiṁ, kassa. Imasmā, imasmiṁ, imassa.

Sabbanāmehi ti kimatthaṁ? Pāpā, pāpe, pāpāya.

[7] Mog. ii, 44. Suttam pi passitabbaṁ.

[8] Smā smiṁ sa ekavacana icc' etesaṁ (K).

Caggahaṇam anuḍḍhanatthaṁ.

After those pronouns ending in "a", "smā", "smiṁ", and "sa", that is a singular (inflection), are not changed to the following three: "ā", "e", and "āya".

Examples: sabbasmā = sabba + smā ("smā" is not changed to "ā").

Why it is said "after pronouns"? To prevent the operation of this rule when there are not pronouns such as in "pāpā..."

"Ca" is for dragging.

111. 179. Ghato nādīnaṁ (283).

Tasmā ghato nādīnam ekavacanānaṁ vibhattigaṇānaṁ āyādeso hoti.

Kaññāya kataṁ kammaṁ, kaññāya dīyate, kaññāya nissaṭaṁ vatthaṁ. Kaññāya pariggaho, kaññāya patiṭṭhitaṁ sīlaṁ.

Ghato ti kimatthaṁ? Rattiyā, itthiyā, dhenuyā, vadhuyā.

Nādīnam iti kimatthaṁ? Kaññaṁ passati; vijjaṁ, vīṇaṁ, gaṅgaṁ.

Ekavacanānam iti kimatthaṁ? Sabbāsu, yāsu, tāsu, kāsu, imāsu, pabhāsu.

After "gha", the group of singular inflections beginning with "nā" is changed to "āya".

Examples: kaññāya = kaññā + nā ("ā" of "kaññā" is named "gha"; "nā" is changed to "āya"; "ā" is elided by Kac. 83).

Why it is said "after 'gha'"? To prevent the operation of this rule when there is no "gha" such as in "rattiyā..."

Why it is said "'nā', etc."? To prevent the operation of this rule when there are no "nā" and others such as in "kaññaṁ passati..."

Why it is said "singular"? To prevent the operation of this rule when there is no singular such as in "sabbāsu..."

112. 183. Pato yā (284).

Tasmā pato nādīnam ekavacanānaṁ vibhattigaṇānaṁ yāādeso hoti.

Rattiyā, itthiyā, deviyā, dhenuyā, yāguyā, vadhuyā.

Nādīnam iti kimatthaṁ? Rattī, rattiṁ; itthī, itthiṁ.

Pato ti kimatthaṁ? Kaññāya, vīṇāya, gaṅgāya, pabhāya, sobhāya.

Ekavacanānam iti kimatthaṁ? Rattīnaṁ, itthīnaṁ.

After "pa", the group of singular inflections beginning with "nā" is changed to "yā".

Examples: rattiyā = ratti + nā ("i" of "ratti" is named "pa"; "nā" is changed to "yā").

Why it is said "'nā', etc."? To prevent the operation of this rule when there are no "nā", etc., such as in "ratti..."

Why it is said "after 'pa'"? To prevent the operation of this rule when there is no "pa" such as in "kaññāya..."

Why it is said "singular"? To prevent the operation of this rule when there is no singular inflection such as in "rattīnaṁ..."

113. 132. Sakhato gass' e vā (285-6).

Tasmā sakhato gassa akāra-ākāra-ikāra-īkāra-ekārādesā honti vā.

Bho sakha, bho sakhā, bho sakhi, bho sakhī, bho sakhe.

Optionally, "ga" after "sakha" is changed to "a", "ā", "i", "ī", and "e".

Examples: sakha = sakha + si ("si" is named "ga"; "ga" is changed to "a"; by Kac. 83 "a" is elided).

114. 178. Ghat' e ca (288).

Tasmā ghato gassa ekārādeso hoti.

Bhoti ayye, bhoti kaññe, bhoti Kharādiye (Khu. v, 4).

Caggahaṇam avadhāraṇatthaṁ. Sanniṭṭhānaṁ.

"Ga" after "gha" is changed to "e".

Examples: ayye = ayyā + si ("ā" is named "gha"; "si" is named "ga"; "ga" is changed to "e"; "ā" is elided by Kac. 83).

"Ca" is for fixedness.

115. 181. Na ammādito (290).

Tato ammādito gassa ekārattaṁ na hoti.

Bhoti ammā, bhoti annā, bhoti ambā, bhoti tātā.

Ammādito ti kimatthaṁ? Bhoti kaññe.

"Ga" after "ammā", etc., is not changed to "e".

Examples: ammā = ammā + si ("si" is named "ga" and elided; here "ga" is not changed to "e" because there is "ammā").

Why it is said "after 'ammā', etc."? To prevent the operation of this rule when there is no "ammā", etc., such as in "bhoti kaññe", etc.

116. 197. Akatarassā lato yv ālapanassa ve-vo (291).

Tasmā akatarassā lato yvālapanassa ve-voādesā honti.

Bhikkhave, bhikkhavo; hetave, hetavo.

Akatarassā ti kimatthaṁ? Sayambhuvo.

Lato ti kimatthaṁ? Nāgiyo, dhenuyo, yāguyo.

Ālapanasse ti kimatthaṁ? Te hetavo, te bhikkhavo.

After "la", that is not shortened, vocative "yo" is changed to "ve" and "vo".

Example: bhikkhave = bhikkhu + yo ("u" is named "la"; "yo" is changed to "ve"; by Kac. 97 "u" is changed to "a").

Why it is said "that is not shortened"? To prevent the operation of this rule when "la" is shortened such as in "sayambhuvo", etc. Sayambhuvo = sayambhū + yo ("u" is named "la"; "ū" is changed to "u" by Kac. 84; because "ū" is shortened, there is no operation of this rule; "yo" is changed to "vo" by Kac. 119).

Why it is said "after 'la'"? To prevent the operation of this rule where there is no "la" such as in "nāgiyo", "dhenuyo", "yāguyo", etc.

Why it is said "of vocative"? To prevent the operation of this rule when there is no vocative such as in "te hetavo", "te bhikkhavo", etc.

117. 124. Jha-lato sassa no vā (292).

Tasmā jha-lato sassa vibhattissa noādeso hoti vā.

Aggino, aggissa; sakhino, sakhissa; daṇḍino, daṇḍissa; bhikkhuno, bhikkhussa; sayambhuno, sayambhussa.

Sasse ti kimatthaṁ? Isinā, bhikkhunā.

Jha-lato ti kimatthaṁ? Purisassa.

Optionally, after "jha" and "la", the inflection "sa" is changed to "no".

Examples: aggino = aggi + sa ("i" is named "jha"; "sa" is changed to "no"); bhikkhuno = bhikkhu + sa ("u" is named "la"; "sa" is changed to "no").

Why it is said "of 'sa'"? To prevent the operation of this rule when there is no "sa" such as in "isinā", "bhikkhunā", etc.

Why it is said "after 'jha' and 'la'"? To prevent the operation of this rule when there is no "jha" or "la" such as in "purisassa", etc.

118. 146. Gha-pato ca yonaṁ lopo (293).

Tehi gha pa jha la icc' etehi yonaṁ lopo hoti vā.

Kaññā, kaññāyo; rattī, rattiyo; itthī, itthiyo; yāgū, yāguyo; vadhū, vadhuyo. Aggī, aggayo; bhikkhū, bhikkhavo; sayambhū, sayambhuvo; aṭṭhī, aṭṭhīni; āyū, āyūni.

Caggahaṇam anukaḍḍhanatthaṁ.

Optionally, after "gha", "pa", "jha", and "la", there elision of "yo".

Examples: kaññā = kaññā + yo ("ā" is named "gha"; "yo" is elided).

"Ca" is for dragging.

119. 155. Lato vokāro ca (294).

Tasmā lato yonaṁ vokāro hoti vā.

Bhikkhavo, bhikkhū; sayambhuvo, sayambhū.

Kāraggahaṇaṁ kimatthaṁ? Yonaṁ no ca hoti. Jantuno.

Caggahaṇam avadhāraṇatthaṁ. Amū purisā tiṭṭhanti. Amū purise passatha.

Optionally, after "la", yo is changed to "vo".

Examples: bhikkhavo = bhikkhu + yo ("u" is named "la"; "u" is changed to "a" by Kac. 97; "yo" is changed to "vo").

What is the purpose of taking "kāra" (in the sutta)? Also "yo" is changed to "no" such as in "jantuno", etc.

"Ca" for preventing. Examples: amū = amu + yo ("u" is named "la"; because of "ca", "yo" is not changed to "no"; "yo" is elided by Kac. 118; "u" is lengthened by Kac. 88).

Iti nāma-kappe paṭhamo kaṇḍo

DUTIYA-KAṆḌA

120. 243. Amhassa mamaṁ savibhattissa se (295).

Sabbass' eva amhasaddassa savibhattissa mamaṁādeso hoti se vibhattimhi.

Mamaṁ dīyate purisena. Mamaṁ pariggaho.

When the inflection "sa" follows, all of the word "amha" together with the inflection is changed to "mamaṁ".

Examples: mamaṁ = amha + sa ("amha" together with the inflection "sa" is changed to "mamaṁ).

121. 233. Mayaṁ yomhi paṭhame (296).

Sabbass' eva amhasaddassa savibhattissa mayaṁādeso hoti yomhi paṭhame.

Mayaṁ gacchāma. Mayaṁ dema.

Amhasse ti kimatthaṁ? Purisā tiṭṭhanti.

Yomhi kimatthaṁ? Ahaṁ gacchāmi.

Paṭhame ti kimatthaṁ? Amhākaṁ passasi tvaṁ.

When the first (inflection) "yo" follows, all of the word "amha" together with the inflection is changed to "mayaṁ".

Examples: mayaṁ = amha + yo ("amha" together with the inflection "yo" is changed to "mayaṁ).

Why it is said "of 'amha'"? To prevent the operation of this rule when there is no "amha" such as in "purisā tiṭṭhanti", etc.

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "ahaṁ gacchāmi", etc.

Why it is said "when the first (inflection) follows"? To prevent the operation of this rule when "yo" is not the first inflection such as in "amhākaṁ passasi tvaṁ", etc.

122. 99. Ntussa nto (297).

Sabbass' eva ntupaccayassa savibhattissa ntoādeso hoti yomhi paṭhame.

Guṇavanto tiṭṭhanti.

Ntusse ti kimatthaṁ? Sabbe sattā gacchanti.

Paṭhame ti kimatthaṁ? Guṇavante passanti janā.

When the first (inflection) "yo" follows, all of suffix "ntu" together with the inflection is changed to "nto".

Examples: guṇavanto = gunavantu + yo ("ntu" together with the inflection "yo" is changed to "nto").

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "sabbe sattā gacchanti", etc.

Why it is said "when the first (inflection) follows"? To prevent the operation of this rule when the first inflection does not follow such as in "guṇavante passanti janā", etc.

123. 103. Ntassa se vā (298).

Sabbass' eva ntupaccayassa savibhattissa ntassādeso hoti vā se vibhattimhi.

Sīlavantassa jhāyino (Khu. i, 29), sīlavato jhāyino vā.

Se ti kimatthaṁ? Sīlavā tiṭṭhati.

Optionally, when the inflection "sa" follows, all of suffix "ntu" together with the inflection is changed to "ntassa".

Examples: sīlavantassa = sīlavantu + sa ("ntu" together with the inflection "sa" is changed to "ntassa").

Why it is said "when 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "sīlavā tiṭṭhati", etc.

124. 98. Ā simhi (299).

Sabbass' eva ntupaccayassa savibhattissa āādeso hoti simhi vibhattimhi.

Guṇavā, paññavā, sīlavā, balavā, dhanavā, mahimā, satimā (M. i, 70), dhitimā (S. i, 170).

Ntusse ti kimatthaṁ? Puriso tiṭṭhati.

Simhī ti kimatthaṁ? Sīlavanto tiṭṭhanti.

When the inflection "si" follows, all the suffix "ntu" together with the inflection is changed to "ā".

Examples: guṇavā = guṇavantu + si ("ntu" together with the inflection "si" is changed to "ā"; "a" is elided by Kac. 83).

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "puriso tiṭṭhati", etc.

Why it is said "when (the inflection) "si" follows"? To prevent the operation of this rule when "si" does not follow such as in "sīlavanto tiṭṭhanti", etc.

125. 198. Aṁ napuṁsake (300-1).

Sabbass' eva ntupaccayassa savibhattissa aṁādeso hoti simhi vibhattimhi napuṁsake vattamānassa[9].

Guṇavaṁ cittaṁ tiṭṭhati; rucimaṁ pupphaṁ virocati.

Simhi ti kimatthaṁ? Vaṇṇavantaṁ agandhakaṁ virūḷhapupphaṁ passasi tvaṁ.

When the inflection "si" follows, all the suffix "ntu", which is in the neuter, together with the inflection is changed to "aṁ".

Example: guṇavaṁ = guṇavantu + si ("ntu" together with the inflection "si" is changed to "aṁ"; "a" is elided by Kac. 83).

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "vaṇṇavantaṁ..."

126. 101. Avaṇṇā ca ge (301-2).

Sabbass' eva ntupaccayassa savibhattissa aṁ-avaṇṇā ca honti ge pare.

Bho guṇavaṁ, bho guṇava, bho guṇavā.

Caggahaṇam anukaḍḍhanatthaṁ.

[9] Vattamānassa liṅgassa (Sī).

When "ga" follows, all the suffix "ntu" together with the inflection is changed to "aṁ", "a", and "ā".

Examples: guṇavaṁ = guṇavantu + si ("si" is named "ga"; "ntu" together with the inflection "si" is changed to "aṁ"; "a" is elided is by Kac. 83).

"Ca" is for dragging.

127. 102. To-ti-tā sa smiṁ-nāsu (303).

Sabbass' eva ntupaccayassa savibhattissa to-ti-tādesā honti vā sa smiṁ nā icc' etesu yathāsaṅkhyaṁ.

Guṇavato, guṇavantassa; guṇavati, guṇavantasmiṁ; guṇavatā, guṇavantena; satimato, satimantassa; satimati, satimantasmiṁ; satimatā, satimantena.

Etesvī ti kimatthaṁ? Guṇavā. Satimā (M. i, 70).

Optionally, when "sa", "smiṁ", and "nā" follows, all the suffix "ntu" together with the inflection is changed to "to", "ti", and "tā" respectively.

Examples: guṇavato = guṇavantu + sa ("ntu" together with the inflection "sa" is changed to "to").

Why it is said "when these follow"? To prevent the operation of this rule when these do not follow such as in "guṇavā", "satimā", etc.

128. 104. Naṁmhi taṁ vā (304).

Sabbass' eva ntupaccayassa savibhattissa taṁādeso hoti vā naṁmhi vibhattimhi.

Guṇavataṁ, guṇavantānaṁ; satimataṁ, satimantānaṁ.

Naṁmhi ti kimatthaṁ? Guṇavanto tiṭṭhanti. Satimanto tiṭṭhanti.

Optionally, when the inflection "naṁ" follows, all the suffix "ntu" together with the inflection is changed to "taṁ".

Examples: guṇavataṁ = guṇavantu + naṁ ("ntu" together with inflection "naṁ" is changed to "taṁ").

Why it is said "when (the inflection) 'naṁ' follows"? To prevent the operation of this rule when "naṁ" does not follow such as in "guṇavanto tiṭṭhanti..."

129. 222. Imass' idam aṁ-sisu napuṁsake (305).

Sabbass' eva imasaddassa savibhattissa idaṁādeso hoti vā aṁ-sisu napuṁsake vattamānassa[10].

Idaṁ cittaṁ passasi; idaṁ cittaṁ tiṭṭhati; imaṁ cittaṁ passasi; imaṁ cittaṁ tiṭṭhati.

Napuṁsake ti kimatthaṁ? Imaṁ purisaṁ passasi. Ayaṁ puriso tiṭṭhati.

Optionally, when "aṁ" and "si" follow, all the stem "ima", that is in the neuter, together with the inflection is changed to "idaṁ".

Examples: idaṁ = ima + aṁ ("ima" together with the inflection "aṁ" is changed to "idaṁ").

Why it is said "in the neuter"? To prevent the operation of this rule when it is not neuter such as in "imaṁ purisaṁ passasi"; "ayaṁ puriso tiṭṭhati", etc.

130. 225. Amuss' āduṁ (308).

Sabbass' eva amusaddassa savibhattissa aduṁādeso hoti aṁ-sisu napuṁsake vattamānassa[11].

Aduṁ (Khu. v, 34) pupphaṁ passasi; aduṁ (Khu. v, 34) pupphaṁ virocati.

Napuṁsake ti kimatthaṁ? Amuṁ (M. i, 210) rājānaṁ passasi; asu (D. ii, 162) rājā tiṭṭhati.

When "aṁ" and "si" follow, all the stem "amu", that is in the neuter, together with the inflection is changed to "aduṁ".

Examples: aduṁ = amu + aṁ ("amu" together with the inflection "aṁ" is changed to "aduṁ").

Why it is said "in the neuter"? To prevent the operation of this rule when it is not neuter sucha as in "amuṁ rājānaṁ passasi"; "asu rājā tiṭṭhati", etc.

131. 0. Itthi-puma-napuṁsaka-saṅkhyaṁ.

"Itthi-puma-napuṁsaka-saṅkhyaṁ" icc' etaṁ adhikāratthaṁ[12] veditabbaṁ.

(This sutta) "itthi-puma-napuṁsaka-saṅkhyaṁ" is for dragging.

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[10] Vattamānassa liṅgassa (Sī).

[11] Vattamānassa liṅgassa (Sī).

[12] Adhikārattaṁ (Sī).

132. 228. Yosu dvinnaṁ dve ca (310).

Dvinnaṁ saṅkhyānaṁ itthi-puma-napuṁsake vattamānānaṁ savibhattīnaṁ dve hoti yo icc' etesu.

Dve itthiyo, dve dhammā, dve rūpani.

Yosvī ti kimatthaṁ? Dvīsu.

Caggahaṇena duve dvaya ubha ubhaya duvi ca honti yo nā aṁ nam icc' etesu. Duve (DA. i, 58) samaṇā. Duve (DA. i, 58) brāhamaṇā. Duve (DA. i, 58) janā. Dvayena, dvayaṁ (Vin. i, 24; VinA. i, 105). Ubhinnaṁ (Khu. v, 18). Ubhayesaṁ duvinnaṁ.

When "yo" follows, the number "dvi", that is femenine, masculine, and neuter, together with the inflection is changed to "dve".

Examples: dve = dvi + yo ("dvi" together with the inflection "yo" is changed to "dve").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "dvīsu", etc.

By taking "ca", when "yo", "nā", "aṁ", and "naṁ" follow, there are also (substitutions by) "duve", "dvaya", "ubha", "ubhaya", and "duvi". Examples: duve = dvi + yo ("dvi" together with the inflection "yo" is changed to "duve").

133. 230. Ti-catunnaṁ tisso catasso tayo cattāro tīṇi cattāri (311).

Ti-catunnaṁ saṅkhyānaṁ itthi-puma-napuṁsake vattamānānaṁ savibhattīnaṁ tisso catasso tayo cattāro tīṇī cattāri icc' ete ādesā honti yathāsaṅkyaṁ yo icc' etesu.

Tisso vedanā (D. iii, 181); catasso disā; tayo janā (Khu. v, 196), jane; cattāro purisā, purise; tīṇi āyatanāni; cattāri ariyasaccāni (Khu. i, 3).

Yosvī ti kimatthaṁ? Tīsu, catūsu.

When "yo" follows, the numbers "ti" and "catu", that are femenine, masculine, and neuter, together with the inflections are changed to "tisso", "catasso", "tayo", "cattāro", "tīṇī", "cattāri" respectively.

Examples: tisso = ti + yo ("ti", that is femenine, together with the inflection "yo" is changed to "tisso").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "tīsu", "catūsu", etc.

134. 251. Pañcādīnam akāro (247).

Pañcādīnaṁ saṅkyānaṁ itthi-puma-napuṁsake vattamānānaṁ savibhattissa antassa sarassa akāro hoti yo icc' etesu.

Pañca, pañca; cha, cha; satta, satta; aṭṭha, aṭṭha; nava, nava; dasa, dasa.

Pañcadīnam iti kimatthaṁ? Dve, tayo.

When "yo" follows, the last vowel together with the inflection of the the numbers "pañca", etc., that are femenine, masculine, and neuter, is changed to "a".

Examples: pañca = pañca + yo ("a" of "pañca" together with the inflection "yo" is changed to "a").

Why it is said "of the numbers 'pañca', etc."? To prevent the operation of this rule when there no "pañca", etc., such as in "dve", "tayo", etc.

135. 118. Rājassa rañño rājino se (314).

Sabbass' eva rājasaddassa savibhattissa rañño rājino icc' ete ādesā honti se vibhattimhi.

Rañño, rājino (Khu. i, 324).

Se ti kimatthaṁ? Raññā.

When the inflection "sa" follows, all the stem "rāja" together with the inflection is changed to "rañño" and "rājino".

Examples: rañño = rāja + sa ("rāja" together with the inflection "sa" is changed to "rañño").

Why it is said "when 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "raññā", etc.

136. 119. Raññaṁ naṁmhi vā (315).

Sabbass' eva rājasaddassa savibhattissa raññaṁādeso hoti vā naṁmhi vibhattimhi.

Raññaṁ, rājūnaṁ (Khu. i, 88) idaṁ raṭṭhaṁ.

Optionally, when the inflection "naṁ" follows, all the stem "rāja" together with the inflection is changed to "raññaṁ".

Examples: raññaṁ = rāja + naṁ ("rāja" together with the inflection "naṁ" is changed to "raññaṁ").

137. 116. Nāmhi raññā vā (316).

Sabbass' eva rājasaddassa savibhattissa raññāādeso hoti vā nāmhi vibhattimhi.

Tena raññā kataṁ, rājena vā kataṁ.

Nāmhi ti kimatthaṁ? Rañño santakaṁ.

Optionally, when the inflection "nā" follows, all the stem "rāja" together with the inflection is changed to "raññā".

Examples: raññā = rāja + nā ("rāja" together with the inflection "nā" is changed to "raññā").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when "nā" does not follow such as in "rañño santakaṁ", etc.

138. 121. Smiṁmhi raññe rājini (317).

Sabbass' eva rājasaddassa savibhattissa raññe-rājini icc' ete ādesā honti smiṁmhi vibhattimhi.

Raññe, rājini sīlaṁ tiṭṭhati.

When the inflection "smiṁ" follows, all the stem "rāja" together with the inflection is changed to "raññe", and "rājini".

Examples: raññe = rāja + smiṁ ("rāja" together with the inflection "smiṁ" is changed to "raññe").

139. 245. Tumh'-āmhākaṁ[13] tayi mayi (318).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ tayi mayi icc' ete ādesā honti yathāsaṅkhyaṁ smiṁmhi vibhattimhi.

Tayi, mayi.

[13] Tumhamhānaṁ (Sī).

Smiṁmhī ti kimatthaṁ? Tvaṁ bhavasi. Ahaṁ bhavāmi.

When the inflection "smiṁ" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tayi" and "mayi" respectively.

Examples: tayi = tumha + smiṁ ("tumha" together with "smiṁ" is changed to "tayi").

Why it is said "when (the inflection) 'smiṁ' follows"? To prevent the operation of this rule when "smiṁ" does not follow such as in "tvaṁ bhavasi", "ahaṁ bhavāmi", etc.

140. 232. Tvam-ahaṁ simhi ca (319-20).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ tvaṁ-ahaṁ icc' ete ādesā honti yathāsaṅkhyaṁ simhi vibhattimhi.

Tvaṁ, ahaṁ.

Simhi ti kimatthaṁ? Tayi, mayi.

Caggahaṇena tuvaṁ ca hoti. Tuvaṁ satthā (M. ii, 354).

When the inflection "si" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tvaṁ" and "ahaṁ" respectively.

Examples: tvaṁ = tumha + si ("tumha" together with the inflection "si" is changed to "tvaṁ").

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "tayi", "mayi", etc.

By taking "ca", there is also "tuvaṁ". Example: tuvaṁ = tumha + si ("tumha" together with inflection "si" is changed to "tuvaṁ").

141. 241. Tava-mama se.

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ tava mama icc' ete ādesā honti yathāsaṅkhyaṁ se vibhattimhi.

Tava, mama.

Se ti kimatthaṁ? Tayi, mayi.

When the inflection "sa" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tava" and "mama" respectively.

Examples: tava = tumha + sa ("tumha" together with the inflection "sa" is changed to "tava").

Why it is said "when (the inflection) 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "tayi", "mayi", etc.

142. 242. Tuyhaṁ mayhañ ca (321).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ tuyhaṁ mayhaṁ icc' ete ādesā honti yathāsaṅkhyaṁ se vibhattimhi.

Tuyhaṁ, mayhaṁ dhanaṁ dīyate.

Se ti kimatthaṁ? Tayā, mayā.

When the inflection "sa" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tuyhaṁ" and "mayhaṁ" respectively.

Examples: tuyhaṁ = tumha + sa ("tumha" together the inflection "sa" is changed to "tuyhaṁ").

Why it is said "when (the inflection) 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "tayā", "mayā", etc.

143. 235. Taṁ-mam aṁmhi (322).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ taṁ maṁ icc' ete ādesā honti yathāsaṅkhyaṁ aṁmhi vibhattimhi.

Taṁ, maṁ.

Aṁmhi ti kimatthaṁ? Tayā, mayā.

When the inflection "aṁ" follows, all the stems "tumha" and "amha" together with the inflections are changed to "taṁ" and "maṁ" respectively.

Examples: taṁ = tumha + aṁ ("tumha" together with the inflection "aṁ" is changed to "taṁ")

Why it is said "when (the inflection) 'aṁ' follows"? To prevent the operation of this rule when the inflection "aṁ" does not follow such as in "tayā", "mayā", etc.

144. 234. Tavaṁ mamañ ca navā (322).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ tavaṁ-mamaṁ icc' ete ādesā honti navā yathāsaṅkhyaṁ aṁmhi vibhattimhi.

Tavaṁ, mamaṁ passati.

Navā ti kimatthaṁ? Taṁ, maṁ passati.

Caggahaṇam anukaḍḍhanatthaṁ.

Optionally, when the inflection "aṁ" follows, all the stems "tumha" and "amha" together with the inflection are changed to "tavaṁ" and "mamaṁ" respectively.

Examples: tavaṁ = tumha + aṁ ("tumha" together with the inflection "aṁ" is changed to "tavaṁ").

Why it is said "optionally"? To allow exceptions to this rule such as in "taṁ, maṁ passati", etc.

145. 238. Nāmhi tayā mayā (323).

Sabbessaṁ tumha-amhasaddānaṁ savibhattīnaṁ tayā mayā icc' ete ādesā honti yathāsaṅkhyaṁ nāmhi vibhattimhi.

Tayā, mayā kataṁ.

Nāmhī ti kimatthaṁ? Tumhehi, amhehi.

When the inflection "nā" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tayā" and "mayā" respectively.

Examples: tayā = tumha + nā ("tumha" together with the inflection "nā" is changed to "tayā").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when "nā" does not follow such as in "tumhehi", "amhehi", etc.

146. 236. Tumhassa tuvaṁ-tvaṁ 'ṁhi (324).

Sabbassa tumhasaddassa savibhattissa tuvaṁ tvaṁ icc' ete ādesā honti aṁmhi vibhattimhi.

Kaliṅgarassa[14] tuvaṁ maññe, kaṭṭhassa tvaṁ maññe.

When the inflection "aṁ" follows, all the stem "tumha" together with the inflection is changed to "tuvaṁ" and "tvaṁ".

[14] Kaḷiṅgara, kaḷaṅgara (k).

Examples: tuvaṁ = tumha + aṁ ("tumha" together with the inflection "aṁ" is changed to "aṁ").

147. 246. Padato dutiyā-datutthī-chaṭṭhīsu vo-no (325).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ yadā padasmā paresaṁ **vo-no** ādesā honti navā yathāsaṅkyaṁ **dutiyā** catutthī caṭṭhī icc' etesu bahuvacanesu.

Pahāya vo bhikkhave gamissāmi (Khu. iv, 265); mā no ajja vikantiṁsu (Khu. vi, 93) rañño sūdā mahānase. Evaṁ dutiyatthe.

Dhammaṁ vo bhikkhave desessāmi (M. iii, 86); saṁvibhajetha no rajjena (D. ii, 188). Evaṁ catutthyatthe.

Tuṭṭho 'smi vo bhikkhave pakatiyā (Khu. vi, 89); satthā no Bhagavā anuppatto (M. i, 266). Evaṁ caṭṭhyatthe.

Navā ti kimatthaṁ? Eso amhākaṁ satthā.

Tumha-mhākam iti kimatthaṁ? Ete isayo passasi.

Padato ti kimatthaṁ? Tumhākaṁ satthā.

Etevī ti kimatthaṁ? Gacchatha tumhe.

Optionally, when the second, fourth, and sixth (inflections) in the plural follow, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "vo" and "no" respectively.

Examples: vo = tumha + yo ("tumha" togeher with the second plural inflection "yo" is changed to "vo").
Examples: vo = tumha + naṁ ("tumha" together with the fourth plural inflection "naṁ" is changed to "vo")
Examples: vo = tumha + naṁ ("tumha" together with the sixth plural inflection "naṁ" is changed to "vo").

Why it is said "optionally"? To allow exceptions to this rule such as in "eso amhākaṁ satthā", etc.

Why it is said "of 'tumha' and 'amha'"? To prevent the operation of this rule when there are no "tumha" and "amha" such as in "ete isayo passasi", etc.

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tumhākaṁ satthā", etc.

Why it is said "second, fourth, and sixth (inflection) follow"? To prevent the operation of this rule when the second, fourth, and sixth inflections do not follow such as in "gacchatha tumhe", etc.

148. 247. Te-me 'kavacanesu ca (326).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ yadā padasmā paresaṁ te me ādesā honti yathāsaṅkhyaṁ catutthī caṭṭhī icc' etesu ekavacanesu.

Dadāmi te gāmavarāni pañca (Khu. v, 229); dadāhi me gāmavaraṁ (Khu, v, 227); idaṁ te raṭṭhaṁ (Khu. vi, 66, 131); ayaṁ me putto.

Padato ti kimatthaṁ? Tava ñāti, mama ñāti.

When the fourth and sixth (inflections) in the singular follow, all the stems "tumha" and "amha", that are after the word, together with the inflecions are changed to "te" and "me" respectively.

Examples: te = tumha + sa ("tumha" together with the fourth singular inflection "sa" is changed to "te").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tava ñāti", "mama ñāti", etc.

149. 248. Na aṁmhi (327).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ yadā padasmā paresaṁ te-me ādesā na honti aṁmhi vibhattimhi.

Passeyya taṁ vassasataṁ arogaṁ[15] (Khu. vi, 14); so maṁ bravīti[16].

When the inflection "aṁ" follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are not changed to "te" and "me".

Examples: taṁ = tumha + aṁ (here "tumha" together with the inflection "aṁ" is not changed to "te", but it is changed to "taṁ" by Kac. 143).

150. 249. Vā tatiye ca (328).

Sabbesaṁ tumha-amhasaddānaṁ savibhattīnaṁ yadā padasmā paresaṁ te-meādesā honti vā yathāsaṅkhyaṁ tatiy'-ekavacane pare.

Kataṁ te pāpaṁ, kataṁ me pāpaṁ, kataṁ tayā pāpaṁ, kataṁ mayā pāpaṁ.

[15] Ārogyaṁ (K).

[16] Mamabravi (K), mamabravīti (Rū).

Padato ti kimattharṁ? Tayā katarṁ, mayā katarṁ.

Optionally, when the third singular inflection follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "te" and "me" respectively.

Examples: te = tumha + nā ("tumha" together with the third singular inflection "nā" is changed to "te").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tayā katarṁ", "mayā katarṁ", etc.

151. 250. Bahuvacanesu vo no (329).

Sabbesarṁ tumha-amhasaddānarṁ savibhattīnarṁ yadā padasmā paresarṁ vo-noādesā honti yathāsaṅkyarṁ tatiyābahuvacanesu paresu.

Katarṁ vo kammarṁ, katarṁ no kammarṁ.

Padato ti kimattharṁ? Tumhehi katarṁ, amhehi katarṁ.

Bahuvacanaggahaṇena yomhi paṭhame vo-noādesā honti. Gāmarṁ vo gaccheyyātha. Gāmarṁ no gaccheyyāma.

When the third plural inflection follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "vo" and "no" respectively.

Examples: vo = tumha + hi ("tumha" together with the third plural inflection "hi" is changed to "vo").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tumhehi katarṁ", "amhehi katarṁ", etc.

By taking "bahuvacana", when the first inflection "yo" follows, there are substitution by "vo" and "no". Examples: vo = tumha + yo (by taking "bahuvacana" in this sutta, "tumha" together with the first inflection "yo" is changed to "vo").

152. 136. Pumantass' ā simhi (331-2).

Puma icc' evam antassa savibhattissa ā-ādeso hoti simhi vibhattimhi.

Pumā tiṭṭhati.

Simhī ti kimattharṁ? Pumāno tiṭṭhanti.

Antaggahaṇena maghava yuva icc' evamādīnam antassa[17] savibhattissa ā-ādeso hoti. Maghavā, yuvā.

When the inflection "si" follows, the end (vowel) of "puma" together with the inflection becomes "ā".

Examples: pumā = puma + si ("si" together with "a" of "puma" becomes "ā").

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "pumāno tiṭṭhanti", etc. Example: pumāno = puma + yo ("a" of "puma" together with "yo" becomes "āno" by Kac. 155).

By taking "anta", the end of "maghava" and "yuva" together with the inflections is changed to "ā". Examples: maghavā = maghava + si ("si" together with "a" of "maghava" is changed to "ā").

153. 138. Am ālapanekavacane (333).

Puma icc' evam antassa savibhattissa aṁ-ādeso hoti ālapan'-ekavacane pare.

He pumaṁ.

Ālapane ti kimatthaṁ? Pumā.

Ekavacane ti kimatthaṁ? He pumāno.

When the vocative singular (inflection) follows, the end (vowel) of "puma" together with the inflection becomes "aṁ".

Examples: pumaṁ = puma + si ("si" together with "a" of "puma" is changed to "aṁ").

Why it is said "when the vocative (singular) follows"? To prevent the operation of this rule when the vocative does not follow such as in "pumā", etc.

Why it is said "when the (vocative) singular follows"? To prevent the operation of this rule when the (vocative) singular does not follow such as "he pumāno", etc.

154. 0. Samāse ca vibhāsā (334).

Puma icc' evam antassa samāse ca aṁādeso hoti vibhāsā samāse kate.

Itthī ca pumā ca napuṁsakaṁ ca itthipumannapuṁsakāni. Itthipumannapuṁsakānaṁ samūho itthipumannapuṁsakasamūho.

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[17] Maghavayuva icc' evamādīnam antass (Nyā). "Pumantassā siṁhi" ti ettha antaggahaṇena savibhattissa āttaṁ, atīto addhā, addhāno (Rūpī, 197-suttaṁ). Maghavayuva icc' evam antassa (K).

Vibhasā ti kimatthaṁ? Itthipumanapuṁsakāni.

Optionally, when a compound is made, the end (vowel) of "puma" becomes "aṁ".

Examples: itthipumannapuṁsakāni ("ā" of "puma" becomes "aṁ"; "ṁ" becomes "n" by Kac. 31).

Why it is said "optionally"? To allow exceptions to this rule such as in "itthipumanapuṁsakāni".

155. 137. Yos vāno (335).

Puma icc' evam antassa savibhattissa āno-ādeso hoti yosu vibhattīsu.

Pumāno, he pumāno.

Yosvī ti kimatthaṁ? Pumā.

When the inflection "yo" follows, the end (vowel) of "puma" together with the inflection becomes "āno".

Examples: pumāno = puma + yo ("a" of "puma" together with "yo" becomes "āno").

Why it is said "when (the inflection) 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "pumā".

156. 142. Āne smiṁmhi vā.

Puma icc' evam antassa savibhattissa āne-ādeso hoti vā smiṁmhi vibhattimhi.

Pumāne, pume vā.

Optionally, when the inflection "smiṁ" follows, the end (vowel) of "puma" together with the inflection becomes "āne".

Examples: pumāne = puma + smiṁ ("a" of "puma" together with the inflection "smiṁ" becomes "āne").

157. 140. Hi-vibhattimhi ca (337-8).

Puma icc' evam antassa hi vibhattimhi ca āne-ādeso hoti.

Pumānehi, pumānebhi.

Puna vibhattiggahaṇaṁ kimatthaṁ? Savibhattiggahaṇa-nivattanatthaṁ. Pumānehi.

Caggahaṇena maghava yuva icc' evamādīnam antassa[18] āna-ādeso hoti si yo aṁ yo icc' etesu[19] vibhattīsu. Puma-kamma-thāmantassa c' ukāro hoti sa-smāsu vibhattīsu. Maghavāno. Maghavānā, maghavānaṁ, maghavāne. Yuvāno, yuvānā, yuvānaṁ, yuvāne; pumuno, pumunā. Kammuno, kammunā. Thāmuno, thāmunā.

When the inflection "hi" follows, the end (vowel) of "puma" becomes "āne".

Examples: pumānehi = puma + hi ("a" of "puma" becomes "āne").

Why (the word) "vibhatti" is taken again? To prevent the following of "savibhatti" to this sutta such as in "pumānehi".

By taking "ca", when the inflections "si", "yo", "aṁ", "yo" follow, the end (vowel) of "maghava", "yuva", etc., becomes "āna". And when the inflections "sa" and "smā" follow, the end (vowel) of "puma", "kamma", and "thāma" becomes "u". Examples: maghavāno = maghava + si (by "ca", "a" of "maghava" becomes "āna"; "si" is changed to "o" by Kac. 104).

158. 143. Susmim ā vā (339).

Puma icc' evam antassa su icc' etasmiṁ vibhattimhi ā-ādeso hoti vā.

Pumāsu, pumesu vā.

Optionally, when the inflection "su" follows, the end (vowel) of "puma" becomes "ā".

Examples: pumāsu = puma + su ("a" of "puma" is changed to "ā").

159. 139. U nāmhi ca (340).

Puma icc' evam antassa ā-u-ādesā honti vā nāmhi vibhattimhi.

Pumānā, pumunā, pumena vā.

Caggahaṇam anukaḍḍhanatthaṁ.

Optionally, when the inflection "nā" follows, the end (vowel) of "puma" becomes "ā" or "u".

Examples: pumānā = puma + nā ("a" of "puma" is changed to "ā").

"Ca" is for dragging.

[18] Maghavayuva icc' evam antassa (K).
[19] Sabbāsu vibhattīsu (Rū).

160. 197. A kammantassa ca (341).

Kamma icc' evam antassa ca u-a-ādesā honti vā nāmhi vibhattimhi.

Kammunā (Khu. i, 299), kammanā (M. ii, 408), kammena vā.

Caggahaṇena maghava yuva icc' evam antassa ā-ādeso hoti kvaci nā su icc' etesu vibhattīsu. Maghavānā, maghavāsu, maghavesu, maghavena vā. Yuvānā, yuvāsu, yuvesu, yuvena vā.

Optionally, when the inflection "nā" follows, the end (vowel) of "kamma" becomes "u" or "a".

Examples: kammunā = kamma + nā ("a" of "kamma" is changed to "u").

By taking "ca", optionally, when the inflections "nā" and "su" follow, the end (vowel) of "maghava", "yuva", etc., becomes "ā". Examples: maghavānā = maghava + nā ("a" of "maghava" is changed to "ā").

Iti nāma-kappe dutiyo kaṇḍo

TATIYA-KAṆḌA

161. 244. Tumh'-amhehi nam ākaṁ (344).

Tehi tumha-amhehi naṁvacanassa ākaṁ hoti.

Tumhākaṁ, amhākaṁ.

Naṁ iti kimatthaṁ? Tumhehi, amhehi.

After (the stems) "tumha" and "amha", the inflection "naṁ" becomes "ākaṁ".

Examples: tumhākaṁ = tumha + naṁ ("naṁ" becomes "ākaṁ"; "a" is elided by Kac. 83).

Why it is said "of 'naṁ'"? To prevent the operation of this rule when there is no "naṁ such as in "tumhehi", "amhehi", etc.

162. 237. Vā yv appaṭhamo (345).

Tehi tumha-amhehi yo appaṭhamo ākaṁ hoti vā.

Tumhākaṁ passāmi, tumhe passāmi vā. Amhākaṁ passasi, amhe passasi vā.

Yo ti kimatthaṁ? Tumhehi, amhehi.

Appaṭhamo ti kimatthaṁ? Gacchatha tumhe, gacchāma mayaṁ.

Vā ti vikappanatthena yonaṁ aṁ ānaṁ honti. Tumhaṁ, tumhānaṁ. Amhaṁ, amhānaṁ.

Optionally, after (the stems) "tumha" and "amha", "yo", that is not the first (inflection), becomes "ākaṁ".

Examples: tumhākaṁ = tumha + yo ("yo" is changed to "ākaṁ").

Why it is said "yo"? To prevent the operation of this rule when there is no "yo" such as in "tumhehi", "amhehi", etc.

Why it is said "that is not the first (inflection)"? To prevent the operation of this rule when there is the first inflection such as in "gacchatha tumhe" and "gacchāma mayaṁ".

By "vā", showing alternative meaning, "yo" becomes "aṁ" or "ānaṁ". Examples: tumhaṁ = tumha + yo ("yo" becomes "aṁ"); tumhānaṁ = tumha + yo ("yo" becomes "ānaṁ").

163. 240. Sass' aṁ (346).

Tehi tumha-amhehi sassa vibhattissa aṁādeso hoti vā.

Tumhaṁ dīyate, tava dīyate. Tumhaṁ pariggaho, tava pariggaho. Amhaṁ dīyate, mama dīyate. Amhaṁ pariggaho, mama pariggaho.

Sasse ti kimatthaṁ? Tumhesu, amhesu.

Optionally, after (the stems) "tumha" and "amha", the inflection "sa" becomes "aṁ".

Examples: tumhaṁ = tumha + sa ("sa" becomes "aṁ").

Why it is said "of 'sa'"? To prevent the operation of this rule when there is no "sa" such as in "tumhesu", "amhesu", etc.

164. 200. Sabbanāmakārat' e paṭhamo (347).

Sabbesaṁ sabbanāmānaṁ akārato[20] yo paṭhamo ettam āpajjate.

[20] Akārato maro (Sī).

Sabbe, ye, te, ke, tumhe, amhe, ime.

Sabbanāmā ti[21] kimatthaṁ? Devā, asurā, nāgā, gandhabbā, manussā.

Akārato ti kimatthaṁ? Amū purisā tiṭṭhanti.

Yo ti kimatthaṁ? Sabbo, yo, so, ko, ayaṁ.

Paṭhamaggahaṇaṁ uttarasuttatthaṁ.

After "a" of all pronouns, (the inflection) "yo", that is the first one, becomes "e".

Examples: sabbe = sabba + yo ("yo" is changed to "e").

Why it is said "of (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as in "devā", etc.

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "amū purisa tiṭṭhanti".

Why it is said "yo"? To prevent the operation of this rule when there is no "yo" such as in "sabbo", etc.

Taking "paṭhama" is to follow to the next sutta.

165. 208. Dvandaṭṭhā vā (348).

Tasmā sabbanām'-akārato dvandaṭṭhā yo paṭhamo ettam āpajjate vā.

Katarakatame, katarakatamā vā.

Sabbanāmā ti[22] kimatthaṁ? Devāsuranāgagandhabbamanussā.

Dvandaṭṭhā ti kimatthaṁ? Te, sabbe.

Optionally, in a dvanda compound, after (the last) "a" of pronouns, "yo", that is the first (inflection), becomes "e".

Examples: katarakatame = katarakatama + yo ("yo", that is the first inflection, is changed to "e").

Why it is said "pronouns"? To prevent the operation of this rule when there are not pronouns such as in "devā-sura-nāga-gandhabba-manussā".

21 Sabbanāmānam īti (K).

22 Sabbanāmānam īti (K).

Why it is said "in a dvanda compound"? To prevent the operation of this rule when there is no dvanda compound such as in "te" and "sabbe".

166. 209. Nāññaṁ sabbanāmikaṁ (349).

Sabbanāmikānaṁ dvandaṭṭhe nāññaṁ kāriyaṁ hoti.

Pubbāparānaṁ, pubbuttarānaṁ, adharuttarānaṁ.

In a dvanda compound of pronouns, except the substitution "e" of the first inflection "yo", the other substitutions ("saṁ", "sānaṁ", etc.) are not done.

Examples: pubbāparānaṁ = pubbāpara + naṁ (here "naṁ" is not changed to "saṁ", "sānaṁ", etc.).

167. 210. Bahubbīhimhi ca (351-2).

Bahubbīhimhi ca samāse sabbanāmavidhānañ ca nāññaṁ kāriyaṁ hoti.

Piyapubbāya, piyapubbānaṁ, piyapubbe, piyapubbassa.

Ce ti kimatthaṁ? Sabbanāmavidhānaṁ[23] hoti. Dakkhiṇapubbassaṁ, dakkhiṇapubbassā, uttarapubbassaṁ, uttarapubbassā.

Optionally, also in an adjectival compound (bahubbīhi), the substitution regarding pronouns, other than "e" of the first inflection "yo", does not operate.

Example: piyapubbāya = piyapubbā + smiṁ (here "smiṁ" is not changed to "saṁ" or "sā"; "smiṁ" is changed to "ya" by Kac. 101).

Why it is said "ca"? There is substitution regarding pronouns. Examples: dakkhiṇapubbassaṁ = dakkhiṇapubba + smiṁ ("smiṁ" is changed "saṁ"; "s" is inserted by Kac. 63).

168. 203. Sabbato naṁ saṁ-sānaṁ (353, 368).

Sabbato sabbanāmato naṁvacanassa saṁ sānaṁ icc' ete ādesā honti.

Sabbesaṁ, sabbesānaṁ, sabbāsaṁ, sabbāsānaṁ. Yesaṁ, yesānaṁ, yāsaṁ, yāsānaṁ. Tesaṁ, tesānaṁ, tāsaṁ, tāsānaṁ. Kesaṁ, kesānaṁ, kāsaṁ, kāsānaṁ. Imesaṁ, imesānaṁ, imāsaṁ, imāsānaṁ. Amūsaṁ, amūsānaṁ.

Nam iti kimatthaṁ? Sabbassa, yassa, tassa, kassa. Evaṁ sabbattha.

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23 Sabbanāmikavidhavanañ ca (Sī), Sabbanāmikavidhānaṁ ca (Rū).

After all pronouns, the inflection "naṁ" becomes "saṁ" or "sānaṁ".

Examples: sabbesaṁ = sabba + naṁ ("naṁ" is changed to "saṁ"; "a" is changed to "e" by Kac. 109).

Why it is said "naṁ"? To prevent the operation of this rule when there is no "naṁ" such as in "sabbassa", etc. Everywhere is like this.

169. 117. Rājassa rāju su-naṁ-hisu ca (354).

Sabbass' eva rājasaddassa rāju-ādeso hoti su naṁ hi icc' etesu.

Rājūsu, rājūnaṁ, rājūhi, rājūbhi.

Su-naṁ-hi-sū ti kimatthaṁ? Rājā.

Caggahaṇam avadhāraṇatthaṁ. Rājesu, rājānaṁ, rājehi, rājebhi.

When (the inflections) "su", "naṁ", and "hi" follow, all the stem "rāja" becomes "rāju".

Examples: rājūsu = rāja + su ("rāja" becomes "rāju", "u" becomes "ū" by Kac. 89).

Why it is said "when (the inflections) 'su', 'naṁ', and 'hi' follow"? To prevent the operation of this rule when "su", "naṁ", and "hi" do not follow such as in "rājā".

"Ca" is for prevention.

170. 220. Sabbass' imass e vā (356).

Sabbass' eva imasaddassa ekāro hoti vā su naṁ hi icc' etesu.

Esu, imesu; esaṁ, imesaṁ; ehi, ebhi, imehi, imebhi.

Imasse ti kimatthaṁ? Etesu, etesaṁ, etehi, etebhi.

Optionally, when (the inflections) "su", "naṁ", and "hi" follow, all the stem "ima" becomes "e".

Examples: esu = ima + su ("ima" becomes "e").

Why it is said "of 'ima'"? To prevent the operation of this rule when there is no "ima" such as in "etesu", etc.

171. 219. An'-imi nāmhi ca (357).

Imasaddassa sabbass' eva ana imi icc' ete ādesā honti nāmhi vibhattimhi.

Anena dhammadānena. Sukhitā hotu sā pajā.

Iminā Buddhapūjena patvā amataṁ padaṁ.

Nāmhī ti kimatthaṁ? Imesu, imesaṁ, imehi, imebhi.

When the inflection "nā" follows, all the stem "ima" becomes "ana" or "imi".

Examples: anena = ima + nā ("ima" becomes "ana").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when the inflection "nā" does not follow such as in "imesu", etc.

172. 218. **Anapuṁsakass' āyaṁ simhi** (306-7, 358).

Imasaddassa sabbass' eva anapuṁsakassa **ayaṁ**-ādeso hoti simhi vibhattimhi.

Ayaṁ puriso, ayaṁ itthī.

Anapuṁsakasse ti kimatthaṁ? Idaṁ cittaṁ tiṭṭhati.

Simhī ti kimatthaṁ? Imaṁ purisaṁ passasi tvaṁ.

When the inflection "si" follows, all the stem "ima", that is not neuter, becomes "ayaṁ".

Examples: ayaṁ = ima + si ("ima" becomes "ayaṁ"; "si" is elided by Kac. 220).

Why it is said "that is not neuter"? To prevent the operation of this rule when it is neuter such as in "idaṁ cittaṁ tiṭṭhati".

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "imaṁ purisaṁ passasi tvaṁ".

173. 223. **Amussa mo saṁ** (359).

Amusaddassa anapuṁsakassa **makāro sakāram** āpajjate vā simhi vibhattimhi.

Asu (M. ii, 175) rājā; asu itthī; amuko rājā; amukā itthī.

Anapuṁsakasse ti kimatthaṁ? Aduṁ (Khu. v, 34) pupphaṁ virocati.

Amhasse ti kimatthaṁ? Ayaṁ puriso tiṭṭhati.

Simhī ti kimatthaṁ? Amhaṁ (M. i, 211) purisaṁ passasi.

Optionally, when the inflection "si" follows, "m" of the stem "amu", that is not neuter, becomes "s".

Examples: asu = amu + si ("m" of "amu" is changed to "s"; "si" is elided by Kac. 220).

Why it is said "that is not neuter"? To prevent the operation of this rule when it is neuter such as in "aduṁ pupphaṁ virocati".

Why it is said "of 'amha'"? To prevent the operation of this rule when there is no "amha" such as in "ayaṁ puriso tiṭṭhati".

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when the inflection "si" does not follow such as in "amhaṁ purisaṁ passasi".

174. 211. Eta-tesaṁ to (360).

Eta ta icc' etesaṁ anapuṁsakānaṁ takāro sakāram āpajjate simhi vibhattimhi.

Eso puriso, esā itthī; so puriso, sā itthī.

Eta-tesam iti kimatthaṁ? Itaro puriso, itarā itthī.

Anapuṁsakānam iti kimatthaṁ? Etaṁ cittaṁ, etaṁ rūpaṁ; taṁ cittaṁ, taṁ rūpaṁ.

When the inflection "si" follows, "t" of "eta" and "ta", that is not neuter, becomes "s".

Examples: eso = eta + si ("t" of "eta" becomes "s"; "si" is elided by Kac. 220).

Why it is said "of 'eta' and 'ta'"? To prevent the operation of this rule when there are not "eta" or "ta" such as in "itaro puriso", etc.

Why it is said "of not neuter"? To prevent the operation of this rule when it is neuter such as in "etaṁ cittaṁ", etc.

175. 212. Tassa vā nattaṁ sabbattha (361).

Tassa[24] sabbanāmassa takārassa nattaṁ hoti vā sabbattha liṅgesu.

Nāya, tāya; naṁ (Khu. i, 308), taṁ; ne (DhA. i, 6), te; nesu, tesu; namhhi, tamhi; nāhi, tāhi; nābhi, tābhi.

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[24] Ta icc' etassa (Rū).

Optionally, in all genders, "t" of the pronoun "ta" becomes "n".

Examples: nāya = tā + nā ("t" of "tā" becomes "n"; "nā" is changed to "ya" by Kac. 101).

176. 213. Sa-smā-smiṁ-saṁ-sāsv attaṁ (362, 368).

Tassa sabbanāmassa takārassa sabbass' eva attaṁ hoti vā sa smā smiṁ saṁ sā icc' etesu sabbattha liṅgesu.

Assa, tassa; asmā, tasmā; asmiṁ, tasmiṁ; assaṁ, tassaṁ; assā, tassā.

Takārasse ti kimatthaṁ? Amussaṁ, amussā.

Etesvī ti kimatthaṁ? Nesu, tesu.

Optionally, in the genders, when (the inflections) "sa", "smā", "smiṁ", "saṁ", and "sā" follow, all the "ta" of the pronoun "ta" becomes "a".

Examples: assa = ta + sa ("ta" becomes "a"; "s" is inserted by Kac. 63).

Why it is said "of the letter 'ta'"? To prevent the operation of this rule when there is no "ta" such as in "amussaṁ" and "amussā".

Why it is said "when the inflections 'sa', 'smā', 'smiṁ', 'saṁ', and 'sā' follow"? To prevent the operation of this rule when these inflections do not follow such as in "nesu" and "tesu".

177. 221. Imasaddassa ca (363).

Imasaddassa ca sabbass' eva attaṁ hoti vā sa smā smiṁ saṁ sā icc' etesu sabbattha liṅgesu.

Assa, imassa; asmā, imasmā; asmiṁ, imasmiṁ; assaṁ, imissaṁ; assā, imissā.

Imasaddasse ti kimatthaṁ? Etissaṁ, etissā.

Optionally, in all genders, when (the inflections) "sa", "smā", "smiṁ", "saṁ", and "sā" follow, all the stem "ima" becomes "a".

Examples: assa = ima + sa ("ima" becomes "a"; "s" is inserted by Kac. 63).

Why it is said "of the stem 'ima'"? To prevent the operation of this rule when there is not "ima" such as in "etissaṁ" and "etissā".

178. 224. Sabbato ko (364).

Sabbato sabbanāmato kakārāgamo hoti vā simhi vibhattimhi.

Sabbako, yako, sako, amuko, asuko (A. i, 73).

Vā ti kimattham̐? Sabbo, yo, so, ko.

Sabbanāmato ti kimattham̐? Puriso.

Puna sabbatoggahaṇena aññasmā pi kakārāgamo hoti. Hīnako, potako.

Optionally, when the inflection "si" follows, after all pronouns, "ka" is inserted.

Examples: sabbako = sabba + si ("ka" is inserted; "si" is changed to "o"; "a" is elided)

Why it is said "optionally"? To allow exceptions to this rule such as in "sabbo", etc.

Why it is said "after (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as in "puriso", etc.

By taking "sabbato" again, also "ka" is inserted in other places such as in "hīnako", etc.

179. 204. Gha-pato smim̐-sānam̐ sam̐-sā (365).

Sabbato sabbanāmato gha-pasaññato smim̐ sa icc' etesam̐ sam̐-sā-ādesā honti vā yathāsaṅkhyam̐.

Sabbassam̐, sabbassā; sabbāyam̐, sabbāya. Imissam̐, imissā (Abhi. ii, 254); imāyam̐, imāya. Amussam̐, amussā (M. iii, 10); amuyam̐, amuyā.

Sabbanāmato ti kimattham̐? Itthiyam̐, itthiyā.

Smim̐-sānam iti kimattham̐? Amuyo.

Optionally, after all pronouns, that have "gha" and "pa", "smim̐" and "sa" are changed to "sam̐" and "sā" respectively.

Examples: sabbasam̐ = sabbā + smim̐ ("ā" is named "gha"; "smim̐" is changed to "sam̐"; "s" is inserted by Kac. 63).

Why it is said "after (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as in "itthiyam̐", etc.

Why it is said "of 'smim̐' and 'sa'"? To prevent the operation of this rule when there are not "smim̐" and "sa" such as in "amuyo".

180. 207. N' etāhi smim āya-yā (369-70).

Etehi sabbanāmehi gha-pasaññehi smiṁvacanassa n' eva āya-yādesā honti.

Etissaṁ, etāyaṁ; imissaṁ, imāyaṁ; amussaṁ, amuyaṁ.

Smin ti kimatthaṁ? Tāya itthiyā mukhaṁ.

Etahī ti kimatthaṁ? Kaññāya, vīṇāya, gaṅgāya, kapālikāya.

The inflection "smiṁ", that follows the pronouns that have "gha" and "pa", is not changed to "āya" or "yā".

Examples: etissaṁ = etā + smiṁ ("ā" of "etā" is named "gha"; "smiṁ" is not changed to "āya" or "yā"; "smiṁ" is changed to "ssaṁ" by Kac. 179; "ā" is changed to "i" by Kac. 63).

Why it is said "smiṁ"? To prevent the operation of this rule when there is not "smiṁ" such as in "tāya itthiyā mukhaṁ".

Why it is said "that follows the pronouns"? To prevent the operation of this rule when "smiṁ" does not follows the pronouns such as in "kaññāya", etc.

181. 95. Manogaṇādito smiṁ-nānam i ā (373).

Tasmā manogaṇādito smiṁ nā icc' etesaṁ ikāra-ākārādesā honti vā yathāsaṅkyaṁ.

Manasi (D. i, 12), manasmiṁ; sirasi, sirasmiṁ (VinA. i, 6); manasā (Khu. i, 13), manena; vacasā (A. i, 504), vacena; sirasā (M. ii, 406), sirena; sarasā, sarena; tapasā (Khu. ii, 128), tapena; vayasā (D. ii, 125), vayena; yasasā (Khu. ii, 73), yasena; tejasā (Khu. ii, 135), tejena; urasā (M. ii, 409), urena; thāmasā (i, 323), thāmena.

Smiṁ-nānam iti kimatthaṁ? Mano, siro, tamo, tapo, tejo.

Ādiggahaṇena aññāsmā pi smiṁ-nānaṁ ikāra-ākārādesā honti. Bilasi, bilasā; padasi, padasā.

Optionally, after the group "mano", etc., "smiṁ" and "nā" are changed to "i" and "ā" respectively.

Examples: manasi = mana + smiṁ ("smiṁ" is changed to "i"; "s" is inserted by Kac. 184).

Why it is said "of 'smiṁ' and 'nā'"? To prevent the operation of this rule when there are not "smiṁ" and "nā" such as in "mano", etc.

By taking "ādi", in other places, "smiṁ" and "nā" are changed to "i" and "ā" such as in "bilasi", etc. Examples: bilasi = bila + smiṁ ("smiṁ" is changed to "i"; "s" is inserted by Kac. 184).

182. 97. Sassa c' o (374).

Tasmā manogaṇādito sassa ca okāro hoti.

Manaso (Khu. ii, 14), thāmaso, tapaso.

After the group "mano", etc., "sa" is changed to "o".

Examples: manaso = mana + sa ("sa" is changed to 'o"; "s" is inserted by Kac. 184).

183. 48. Etesam o lope (375).

Etesaṁ manogaṇādīnaṁ anto ottam āpajjate vibhattilope kate.

Manomayaṁ (D. i, 73), ayomayaṁ (Khu. i, 383), tejosamena, tapoguṇena, siroruhena.

Ādiggahaṇaṁ kimatthaṁ? Aññesam anto ottam āpajjate. Āposamena, vāyosamena.

Lope ti kimatthaṁ? Padasā, tapasā (Khu. ii, 121), yasasā (Khu. ii, 73), vacasā (A. i, 504), manasā (Khu. i, 13). Evaṁ aññe pi yojetabbā.

When the inflection is elided, the (end) vowel of the group "mano", etc., becomes "o".

Examples

What is the purpose of taking "ādi"? The (vowel) of other words becomes "o" such as in "āposamena", etc.

Why it is said "when (the inflection) is elided"? To prevent the operation of this rule when the inflection is not elided such as in "padasā", etc.

184. 96. Sa sare v' āgamo (376).

Eteh' eva manogaṇādīhi vibhattādese sare pare sakārāgamo hoti vā.

Manasā, vacasā; manasi, vacasi.

Vā ti kimatthaṁ? Manena, tejena, yasena.

Sare ti kimatthaṁ? Mano, tejo, yaso.

Puna ādiggahaṇena aññasmim pi paccaye pare sakārāgamo hoti. Mānasikaṁ, vācasikaṁ (Abhi. ii, 255).

Optionally, when the vowel substitution of the inflection occurs, after the group "mano", etc., there is insertion of "s".

Examples: manasā = mana + nā ("nā" is changed to "ā"; "s" is inserted).

Why it is said "optionally"? To allow exceptions to this rule such as in "manena", etc.

Why it is said "vowel occurs"? To prevent the operation of this rule when the vowel substitution of the inflection does not occur such as "mano", etc.

By taking "ādi' again, also, when a other suffixs follow, there is insertion of "s" such as "mānasikaṁ", etc.

185. 112. Santasaddassa so bhe bo c' ante (378).

Sabbassa santasaddassa sakārādeso hoti bhakāre pare, ante ca bakārāgamo hoti.

Sabbhir eva samāsetha. Sabbhi kubbetha santhavaṁ. Sataṁ saddhammam aññāya, seyyo hoti na pāpiyo (S. i, 16). Jīranti ve rājaratha sucittā. Atho sarīram pi rajaṁ upeti. Satañ ca dhammo na rajaṁ upeti, santo have sabbhi pavedayanti (Khu. i, 36). Sabbhūto, sabbhāvo.

Bhe ti kimatthaṁ? Santehi pūjito Bhagavā.

Caggahaṇaṁ kvaci sakārass' eva pasiddhatthaṁ. Sakkāro, sakkato.

When "bha" follows, all the word "santa" is changed to "sa", and at the end there is the insertion of "b".

Examples: sabbhi = santa + hi ("hi" is changed to "bhi"; "santa" is changed to "sa"; "b" is inserted).

Why it is said "when 'bhi' follows"? To prevent the operation of this rule when "bhi" does not follow such as in "santehi", etc.

Taking "ca" is for sometimes the substitution by "s" to be accomplished.

186. 107. Simhi gacchantādīnaṁ ntasaddo aṁ (382-4).

Simhi gachantādīnaṁ ntasaddo am āpajjate vā.

Gacchaṁ, gacchanto; mahaṁ, mahanto; caraṁ, caranto; khādaṁ, khādanto.

Gacchantādīnam iti kimatthaṁ? Anto, danto, vanto, santo.

Optionally, when (the inflection) "si" follows, the word "nta" of "gacchanta", etc., becomes "am".

Examples: gacchaṁ = gacchanta + si ("nta" is changed to "am"; "si" is elided; "a" is elided).

Why it is said "of 'gacchanta', etc."? To prevent the operation of this rule when there is no "gacchanta", etc., such as in "anto", etc.

187. 108. Sesesu ntu 'va (385-8).

Gacchantādīnaṁ ntasaddo ntuppaccayo 'va daṭṭhabbo sesesu vibhattippaccayesu.

Gacchato, mahato; gacchati, mahati, gacchatā, mahatā.

Sesesū ti kimatthaṁ? Gacchaṁ, mahaṁ, caraṁ, khādaṁ.

When the remaining inflections follow, the suffix "nta" of "gacchanta" and others, should be regarded as "ntu".

Examples: gacchato = gacchanta + sa ("nta" is regarded as "ntu"; the end vowel of "ntu" together with the inflection "sa" is changed to "to").

Why it is said "when the remaining (inflections) follow"? To prevent the operation of this rule when "si" follows such as in "gacchaṁ", etc.

188. 115. Brahm'-atta-sakha-rājādito am ānaṁ (393).

Brahma atta sakha rāja icc' evamādito aṁvacanassa ānaṁ hoti vā.

Brahmānaṁ, brahmaṁ; attānaṁ, attaṁ; sakhānaṁ, sakhaṁ; rājānaṁ, rājaṁ.

Am iti kimatthaṁ? Rājā.

Optionally, after "brahma", "atta", "sakha", "rāja', etc., the inflection "aṁ" is changed to "ānaṁ".

Examples: brahmānaṁ = brahma + aṁ ("aṁ" is changed to "ānaṁ"; "a" is elided).

Why it is said "aṁ"? To prevent the operation of this rule when "aṁ" does not follow such as in "rāja", etc.

189. 113. Sy ā ca (390-1).

Brahma atta sakha rāja icc' evamādito sivacanassa ā ca hoti.

Brahmā, attā, sakhā, rājā, ātumā.

After "brahma", "atta", "sakha", "rāja", etc., the inflection "si" becomes "ā".

190. 114. Yonam āno (392).

Brahma atta sakha rāja icc' evamādīto yonaṁ āno-ādeso hoti.

Brahmāno, attāno, sakhāno, rājāno, ātumāno.

After "brahma", "atta", "sakha", "rāja", etc., the inflection "yo" becomes "āno".

Examples: brahmāno = brahma + yo ("yo" becomes "āno"; "a" is elided).

191. 130. Sakhato[25] c' āyo no (394).

Tasmā sakhato ca yonaṁ āyo-no-ādesā honti.

Sakhāyo, sakhino.

Yonam iti kimatthaṁ? Sakhā.

After "sakha", (the inflection) "yo" becomes "āyo" and "no".

Examples: sakhāyo = sakha + yo ("yo" becomes "āyo"; "a" is elided).

Why it is said "of 'yo'"? To prevent the operation of this rule when "yo" does not follow such as in "sakhā".

192. 135. Smim e.

Tasmā sakhato smiṁvacanassa ekāro hoti.

Sakhe.

[25] Sakhāto (Sī).

After "sakha", the inflection "smiṁ" becomes "e".

Examples: sakhe = sakha + smiṁ ("smiṁ" becomes "e"; "a" is elided).

193. 122. Brahmato gassa ca (287).

Tasmā brahmato gassa ca ekāro hoti.

He brahme.

After "brahma", "ga" becomes "e".

Examples: brahme = brahma + si ("si" is named "ga"; "si" is changed to "e"; "a" is elided).

194. 131. Sakhantass i no-nā-naṁ-sesu (407).

Tassa sakhantassa ikāro hoti no nā naṁ sa icc' etesu.

Sakhino, sakhinā, sakhīnaṁ, sakhissa.

Etesvī ti kimattham? Sakhārehi.

When "no", "nā", "naṁ", and "sa" follow, the end (vowel) of "sakha" becomes "i".

Examples: sakhino = sakha + yo ("yo" is changed to "no" by Kac. 191; "a" of "sakha" is changed to "i").

Why it is said "when 'no', 'nā', 'naṁ', and 'sa' follow"? To prevent the operation of this rule when these do not follow such as in "sakhārehi".

195. 134. Āro himhi vā (408).

Tassa sakhantassa āro hoti vā himhi vibhattimhi.

Sakhārehi, sakhehi.

Optionally, when the inflection "hi" follows, the end (vowel) of "sakha" becomes "āra".

Examples: sakhārehi = sakha + hi ("a" of "sakha" is changed to "āra"; "a" is changed to "e" by Kac. 101).

196. 133. Su-nam-aṁsu vā (409).

Tassa sakhantassa āro hoti vā su saṁ aṁ icc' etesu.

Sakhāresu, sakhesu; sakhārānaṁ, sakhīnaṁ; sakhāraṁ, sakhaṁ.

Optionally, when "su", "saṁ", and "aṁ" follow, the end (vowel) of "sakha" is changed to "āra".

Examples: sakhāresu = sakha + su ("a" of "sakha" is changed to "āra"; "a" is changed to "e" by Kac. 101).

197. 125. Brahmato tu smiṁ ni (405).

Tasmā brahmato smiṁvacanassa ni-ādeso hoti.

Brahmani.

Tuggahaṇena abrahmato pi smiṁvacanassa ni hoti. Kammani, cammani, muddhani.

After "brahma", the inflection "smiṁ" becomes "ni".

Examples: brahmani = brahma + smiṁ ("smiṁ" becomes "ni").

By taking "tu", also after words other than "brahma", the inflection "smiṁ" becomes "ni" such as in "kammani", etc. Examples: kammani = kamma + smiṁ ("smiṁ" is changed to "ni").

198. 123. Uttaṁ sa-nāsu (410).

Tassa brahma saddassa anto uttam āpajjate sa nā icc' etesu.

Brahmuno, brahmunā.

Sa-nāsū ti kimatthaṁ? Brahmā[26].

When "sa" and "nā" follow, the end (vowel) of the word "brahma" becomes "u".

Examples: brahmuno = brahma + sa ("a" of "brahma" becomes "u"; "u" is named "jha"; "sa" is changed to "no" by Kac. 117).

199. 158. Satthu-pitādīnam ā sismiṁ silopo ca (411).

[26] Ito Paraṁ "uttam iti bhāvaniddeso katthaci abhāvaṁ dasseti, brahmassa" ti pāṭho sīhaḷapotthake dissati.

Satthu-pituādīnam anto āttam āpajjate sismiṁ, silopo ca hoti.

Satthā, pitā, mātā, bhātā, kattā.

Sismim iti kimatthaṁ? Satthussa, pitussa, mātussa, bhātussa, kattussa.

When "si" follows, the end (vowel) of "satthu", "pitu", etc., becomes "ā"; and also "si" is elided.

Examples: satthā = satthu + si ("u" becomes "a"; "si" is elided).

Why it is said "when 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "satthussa", etc.

200. 159. Aññesv ārattaṁ (412).

Satthu-pituādīnam anto aññesu vacanesu ārattam āpajjate.

Satthāraṁ, pitaraṁ, mātaraṁ, bhātaraṁ, kattāraṁ, satthārehi, pitarehi, mātarehi, bhātarehi, kattārehi.

Aññesvī ti kimatthaṁ? Satthā, pitā, mātā, bhātā, kattā[27].

When other inflections follows, the end (vowel) of "satthu" and "pitu" becomes "āra".

Examples: satthāraṁ = satthu + aṁ ("u" becomes "āra"; "a" is elided).

Why it is said "when other (inflections) follow"? To prevent the operation of this rule when others do not follow such as in "satthā", etc.

201. 163. Vā naṁhi (416).

Satthu-pituādīnam anto ārattam āpajjate vā naṁmhi vibhattimhi.

Satthārānaṁ, pitarānaṁ, mātarānaṁ, bhātarānaṁ.

Vā ti kimatthaṁ? Satthānaṁ, pitūnaṁ, mātūnaṁ, bhātūnaṁ.

Optionally, when the inflection "naṁ" follows, the end (vowel) of "satthu" and "pitu" becomes "āra".

Examples: satthārānaṁ = satthu + naṁ ("u" of "satthu" is changed to "āra"; "a" of "āra" becomes "ā" by Kac. 89).

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27 Ito paraṁ "ārattaggahaṇena katthaci aniyamaṁ dasseti, satthussa, vitussa, mātussa, bhātussā" ti pāṭho sīhaṭṭhapotthake dissati.

Why it is said "optionally"? To allow exceptions to this rule such as in "satthānaṁ", etc.

202. 164. Satthun attañ ca (417).

Tassa satthusaddassa anto attam āpajjate vā naṁmhi vibhattimhi.

Satthānaṁ, pitānaṁ, mātānaṁ, bhātānaṁ, kattānaṁ.

Vā ti kimatthaṁ? Satthārānaṁ, pitarānaṁ, mātarānaṁ, bhātarānaṁ, dhītarānaṁ.

Caggahaṇam aññesam pi saṅgahaṇatthaṁ.

Optionally, when the inflection "naṁ" follows, the end (vowel) of the word "satthu" becomes "a".

Examples: satthānaṁ = satthu + naṁ ("u" of "satthu" is changed "a"; "a" becomes "ā" by Kac. 89).

Why it is said "optionally"? To allow exceptions to this rule such as in "satthārānaṁ", etc.

"Ca" is for including others too.

203. 162. U sasmiṁ salopo ca (418).

Satthu pitu icc' evamādīnam antassa uttaṁ hoti vā sasmiṁ salopo ca.

Satthu, satthussa, satthuno dīyate, pariggaho vā. Pitu, pitussa, pituno dīyate, pariggaho vā. Bhātu, bhātussa, bhātuno dīyate, pariggaho vā.

Caggahaṇaṁ dutiyasampiṇḍanatthaṁ.

Optionally, when (the inflection) "sa" follows, the end (vowel) of "satthu", "pitu", etc., becomes "u"; and also "sa" is elided.

Examples: satthu = satthu + sa ("u" is changed to "u" and "sa" is elided).

"Ca" is for including the second (meaning).

204. 167. Sakkamandhātādīnañ ca (419).

Sakkamandhātu icc' evamādīnam anto uttam āpajjate sasmiṁ, salopo ca hoti.

Sakkamandhātu iva assa rājino vibhavo. Evaṁ kattu, gantu, dātu icc' evamādī.

Pun' ārambhaggahaṇam kimatthaṁ? Niccadīpanatthaṁ. Sakkamandhātu.

Caggahaṇaṁ dutiyasampiṇḍanatthaṁ.

When (the inflection) "sa" follows, the end (vowel) of "sakkamandhātu" becomes "u"; and also "sa" is elided.

Example: sakkamandhātu = sakkamandhātu + sa ("u" is changed to "u"; "sa" is elided).

What is the purpose of the repetition of this sutta? For fixing the change of "u" to "u".

"Ca" is for including the second (meaning).

205. 160. Tato yonam o tu (421).

Tato ārādesato sabbesaṁ yonaṁ okārādeso hoti.

Satthāro, pitaro, mātaro, bhātaro, kattāro, vattāro.

Tuggahaṇena aññasmā pi yonaṁ okāro hoti. Caturo janā (Khu. i, 336), gāvo, ubho, purisā[28].

After substitution "āra", "yo" becomes "o".

Examples: satthāro = satthu + yo ("u" of "satthu" is changed to "āra"; "yo" is changed to "o").

By taking "tu", after other words also "yo" is changed to "o" such as in "caturo", etc.

206. 165. Tato smim i (422).

Tato ārādesato smiṁvacanassa ikārādeso hoti.

Satthari, pitari, mātari, dhītari, bhātari, kattari, vattari.

Puna tatogahaṇena aññasmā pi smiṁvacanassa ikāro hoti. Bhuvi.

After the substitution "āra", the infection "smiṁ" is changed to "i".

Examples: satthari = satthu + smiṁ ("u" is changed to "āra"; "smiṁ" is changed to "i").

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28 Ubho purisā, najjo (Sī).

Again by taking "tato", after other words also, the inflection "smiṁ" becomes "i", such as in "bhuvi".

207. 161. Nā ā (423).

Tato ārādesato nāvacanassa ā-ādeso hoti.

Satthārā, pitarā, mātarā, bhātarā, dhītarā, kattārā, vattārā.

After the substitution "āra", the inflection "nā" becomes "ā".

Examples: satthārā = satthu + nā ("u" of "satthu" is changed to "āra"; "na" is changed to "ā"; "a" is elided).

208. 166. Āro rassam ikāre (424).

Ārādeso rassam āpajjate ikāre pare.

Satthari, pitari, mātari, dhītari, kattari, vattari.

When "i" follows, the substitution "āra" is shortened.

Examples: satthari = satthu + smiṁ ("u" is changed to "āra"; "smiṁ" is changed to "i"; "ā" of "āra" is shortened; "a" is elided).

209. 168. Pitādīnam asimhi (425).

Pitādīnam ārādeso rassam āpajjate asimhi vibhattimhi.

Pitarā, mātarā, bhātarā, dhītarā, pitaro, mātaro, bhātaro, dhītaro.

Asimhiggahaṇam tomhi pare ikārādesañāpanatthaṁ. Mātito (D. i, 106), pitito (D. i, 106), bhātito, duhitito.

When the inflections other than "si" follow, the substitution "āra" of "pitu", etc., becomes short.

Examples: pitarā = pitu + nā ("u" is changed to "āra"; "nā" is changed to "ā"; "ā" of "āra" is shortened; "a" is elided).

Taking the inflections other than "si", when "to" follows, is for showing the substitution "i". Examples: mātito = mātu + to ("u" of "mātu" is changed to 'i").

210. 239. Tayā-tayīnaṁ takāro tvattaṁ vā (435).

Tayā tayi icc' etesaṁ takāro tvattam āpajjate vā.

Tvayā, tayā; tvayi, tayi.

Etesam iti kimatthaṁ? Tuvaṁ, tavaṁ.

Optionally, "ta" of (the substitutions) "tayā" and "tayi" becomes "tva".

Examples: tvayā = tumha + nā ("tumha" is changed to "tayā" together with the inflection by Kac. 245; "ta" is changed to "tva").

Why it is said "of (the substitutions 'tayā' and 'tayi')"? To prevent the operation of this rule when there are not "tayā" and "tayi" such as in "tuvaṁ", etc.

Iti nāma-kappe tatiyo kaṇḍo

CATUTTHA-KAṆḌA

211. 126. Attanto hismim anattaṁ (439).

Tassa attano anto anattam āpajjate himhi vibhattimhi.

Attanehi, attanebhi.

Attanto ti kimatthaṁ? Rājehi, rājebhi.

Hismin iti kimatthaṁ? Attano[29].

Anattam iti bhāvaniddesena attasaddassa sakādeso[30] hoti sabbāsu vibhattīsu. Sako, sakā, sakaṁ, sake.

When the inflection "hi" follows, the end (vowel) of "atta" becomes "ana".

Examples: attanehi = atta + hi ("a" of "atta" becomes "ana"; "a" is changed to "e").

Why it is said "the end (vowel) of 'atta'"? To prevent the operation of this rule when there is no "atta" such as in "rājehi", etc.

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[29] Attanā (Sī).

[30] Sakārādeso (K).

Why it is said "when (the inflection) 'hi' follows"? To prevent the operation of this rule when "hi" does not follow such as in "attano".

By showing the state as "anatta", when all inflections follow, the word "atta" becomes "saka" such as in "sako", etc.

212. 129. Tato smiṁ ni (405).

Tato attato smiṁvacanassa ni hoti.

Attani.

After "atta", the inflection "smiṁ" becomes "ni".

Examples: attani = atta + smiṁ ("smiṁ" is changed to "ni").

213. 127. Sassa no (440).

Tato attato sasssa vibhattissa no hoti.

Attano.

After "atta", the inflection "sa" becomes "no".

Examples: attano = atta + sa ("sa" becomes "no").

214. 128. Smā nā (441).

Tato attato smāvacanassa nā hoti.

Attanā.

Puna tatogahaṇena tassa attano takārass' eva rakāro hoti sabbesu vacanesu. Atrajo, atrajaṁ.

After "atta", the inflection "smā" becomes "nā".

Examples: attanā = atta + smā ("smā" becomes "nā").

By taking "tato" again, when all inflections follow, "ta" of "atta" becomes "ra". Examples: atrajo = atta + jo ("ta" of "atta" becomes "ra").

215. 141. Jha-lato ca[31] (442).

Jha la icc' etehi smāvacanassa nā hoti.

Agginā, daṇḍinā, bhikkhunā, sayambhunā.

Smā ti kimatthaṁ? Aggayo, munayo, isayo.

After "jha" and "la", the inflection "smā" becomes "nā".

Examples: agginā = aggi + smā ("i" is named "jha"; "smā" is changed to "nā").

Why it is said "smā"? To prevent the operation of this rule when "smā" does not follow such as in "aggayo", etc.

216. 180. Gha-pato smiṁ yaṁ vā (443).

Tasmā gha-pato smiṁvacanassa yaṁ hoti vā.

Kaññāyaṁ, kaññāya; rattiyaṁ, rattiyā; itthiyaṁ, itthiyā; yāguyaṁ, yāguyā; vadhuyaṁ, vadhuyā.

Optionally, after "gha" and "pa", the inflection "smiṁ" becomes "yaṁ".

Examples: kaññāyaṁ = kaññā + smiṁ ("ā" is named "gha"; "smiṁ" becomes "yaṁ").

217. 199. Yonaṁ ni napuṁsakehi (444).

Sabbesaṁ yonaṁ ni hoti vā napuṁsakehi liṅgehi.

Aṭṭhīni, aṭṭhī; āyūni, āyū.

Napuṁsakehī ti kimatthaṁ? Itthiyo.

Optionally, after neuter stems, all of "yo" becomes "ni".

Examples: aṭṭhīṇi = aṭṭhi + yo ("yo" becomes "ni"; "i" becomes "ī" by Kac. 88).

Why it is said "after the neuter (stems)"? To prevent the operation of this rule when there are not neuter stems such as in "itthiyo".

218. 196. Ato niccaṁ (445).

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31 Caggahaṇaṁ kvaci nivattanatthaṁ (Rū), caggahaṇaṁ tadanukaḍḍhanatthaṁ (Nyā).

Akārantehi napuṁsakaliṅgehi yonaṁ ni hoti niccaṁ.

Yāni, yāni; tāni, tāni; kāni, kāni; bhayāni, bhayāni; rūpāni, rūpāni.

After neuter stems that end in "a", always "yo" becomes "ni".

Examples: yāni = ya + yo ("yo" becomes "ni"; "a" becomes "ā" by Kac. 88).

219. 195. Si 'ṁ (446).

Akārantehi napuṁsakaliṅgehi sivacanassa aṁ hoti niccaṁ.

Sabbaṁ, yaṁ, taṁ, kaṁ, rūpaṁ.

After neuter stems that end in "a", always the inflection "si" becomes "aṁ".

Examples: sabbaṁ = sabba + si ("si" becomes "aṁ"; "a" is elided).

220. 74. Sesato lopaṁ ga si pi (447).

Tato niddiṭṭhehi liṅgehi sesato ga si icc' ete lopam āpajjante.

Bhoti itthi, sā itthī. Bho daṇḍi, bho daṇḍī. Bho sattha, bho satthā. Bho rāja, bho rājā.

Sesato ti kimatthaṁ? Puriso gacchati.

Ga-sī ti kimatthaṁ? Itthiyā; satthussa.

After the remaining stems that are shown, "ga" and "si" are elided.

Examples: itthi = itthi + si ("si" is named "ga"; "ga" is elided).

Why it is said "after the remaining"? To prevent the operation of this rule when there are no remaining stems such as "puriso..."

Why it is said "'ga' and 'si'"? To prevent the operation of this rule when "ga" and "si" do not follow such as in "itthiyā", etc.

221. 282. Sabbāsam āvuso-'pasagga-nipātādīhi ca (448).

Sabbāsaṁ vibhattīnaṁ ekavacanabahuvacanānaṁ paṭhamā-dutiyā-tatiyā-catutthī-pañcamī-chaṭṭhī-sattamīnaṁ lopo hoti āvuso upasagga nipāta icc' evamādīhi ca.

Tvaṁ pan' āvuso (Vin. ii, 1); tumhe pan' āvuso (Vin. ii, 161); padaso dhammaṁ vāceyya (Vin. ii, 25); vihāraṁ sve upagaccheyya.

Pa, parā, ni, nī, u, du, saṁ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa. Pahāro, parābhavo, nihāro, nīhāro, uhāro, duhāro, saṁhāro, vihāro, avahāro, anuhāro, parihāro, adhihāro, abhihāro, patihāro, suhāro, āhāro, athihāro, apihāro, apahāro, upahāro. Evaṁ vīsati upasaggehi ca, yathā, tathā, evaṁ, khalu, kho, tatra, atho, atha, hi, tu, ca, vā, vo, haṁ, ahaṁ, alaṁ, eva, ho, aho, he, ahe, re, are. Evamādīhi nipātehi ca yojetabbāni.

Caggahaṇam avadhāraṇatthaṁ.

After "āvuso", prefixes and particles, etc., all the inflections, singular and plural, namely, first, second, third, fourth, fifth, sixth, seventh, are elided.

Examples: āvuso = āvuso + si ("si" is elided).

This rule should employed after the twenty prefixes, "pa", etc., and particles, "yathā", etc.

"Ca" is for emphasis.

222. 342. Pumassa liṅgādīsu samāsesu (449).

Puma icc' etassa anto lopam āpajjate liṅgādīsu parapadesu[32] samāsesu.

Pulliṅgaṁ, pumbhāvo, puṅkokilo.

Pumasse ti kimatthaṁ? Itthiliṅgaṁ, napuṁsakaliṅgaṁ.

Liṅgādīsū ti kimatthaṁ? Pumitthī.

Samāsesu ti kimatthaṁ? Pumassa liṅgaṁ.

In compounds, when (the word) "liṅga", etc., are the last member, the end (vowel) of "puma" is elided.

Examples: pulliṅgaṁ = puma + liṅgaṁ ("a" of "puma" is elided; "m" becomes "ṁ" by Kac. 82; "ṁ" becomes "l" by "vā" in Kac. 31).

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32 Parapadesu pi.

Why it is said "of 'puma'"? To prevent the operation of this rule when there is not "puma" such as in "itthiliṅgaṁ", etc.

Why it is said "when 'liṅga', etc., (are the last member)"? To prevent the operation of this rule when "liṅga", etc., are not the last member such as in "pumitthī".

Why it is said "in compounds"? To prevent the operation of this rule where there are not compounds such as in "pumassa liṅgaṁ".

223. 188. Aṁ yam īto pasaññato (450).

Aṁvacanassa yaṁ hoti vā īto pasaññato.

Itthiyaṁ, itthiṁ.

Pasaññato ti kimatthaṁ? Daṇḍinaṁ, bhoginaṁ.

Am iti kimatthaṁ? Itthīhi.

Optionally, after "ī" that is named "pa", "aṁ" becomes "yaṁ".

Examples: itthiyaṁ = itthī + aṁ ("ī" is named "pa"; "aṁ" becomes "yaṁ"; "ī" is shortened by Kac. 84).

Why it is said "that is named 'pa'"? To prevent the operation of this rule when there is no "pa" such as in "daṇḍinaṁ", etc.

Why it is said "aṁ"? To prevent the operation of this rule when there is not "aṁ" such as in "itthīhi".

224. 153. Naṁ jhato katarassā (451).

Tasmā jhato katarassā aṁvacanassa naṁ hoti.

Daṇḍinaṁ, bhoginaṁ.

Jhato ti kimatthaṁ? Vessabhuṁ.

Katarassā ti kimatthaṁ? Kucchiṁ.

After "jha" that has been made short, the inflection "aṁ" becomes "naṁ".

Examples: daṇḍinaṁ = daṇḍī + aṁ ("ī" is named "jha"; "ī" is shortened by Kac. 84; "aṁ" becomes "naṁ").

Why it is said "after 'jha'"? To prevent the operation of this rule when there is not "jha" such as in "vessabhuṁ".

Why it is said "that has been made short"? To prevent the operation of this rule when it has not been made short such as in "kucchiṁ".

225. 151. Yonaṁ no (452).

Sabessaṁ yonaṁ jhato katarassā no hoti.

Daṇḍino bhogino; he daṇḍino, he bhogino.

Katarassā ti kimatthaṁ? Aggayo, munayo, isayo.

Jhato ti kimatthaṁ? Sayambhuno.

Yonan ti kimatthaṁ? Daṇḍinā, bhoginā.

After "jha' that has been made short, "yo" becomes "no".

Examples: daṇḍino = daṇḍī + yo ("ī" is named "jha"; "ī" is shortened by Kac. 84; "yo" becomes "no").

Why it is said "that has been made short"? To prevent the operation of this rule when it has not been made short such as in "aggayo", etc.

Why it is said "after 'jha'"? To prevent the operation of this rule where there is not "jha" such as in "sayambhuno".

Why it is said "of 'yo'"? To prevent the operation of this rule where there is not "yo" such as in "daṇḍinā", etc.

226. 154. Smiṁ ni (406).

Tasmā jhato katarassā smiṁvacanassa ni-ādeso hoti.

Daṇḍini, bhogini.

Katarassā ti kimatthaṁ? Byādhimhi.

After "jha" that has been made short, the inflection "smiṁ" becomes "ni".

Examples: daṇḍini = daṇḍī + smiṁ ("ī" is named "jha"; "ī" is shortened by Kac. 84; "smiṁ" is changed to "ni").

Why it is said "that has been made short"? To prevent the operation of this rule when it has not been made short such as in "byādhimhi".

227. 270. Kissa ka ve ca (456).

Kim icc' etassa ko ca hoti vapaccaye pare.

Kva gato 'si tvaṁ Devānaṁpiyatissa.

Caggahaṇena avapaccaye pare pi ko ca hoti. Ko taṁ ninditum arahati (Khu. i, 47); kathaṁ bodhayituṁ[33] dhammaṁ.

Ve ti kimatthaṁ? Kuto āgato 'si tvaṁ.

When the suffix "va" follows too, "kiṁ" becomes "ka".

Examples: kva = kiṁ + va ("kiṁ" becomes "ka"; "a" is elided by Kac. 404).

By taking 'ca", when others suffixes that are not "va" follow, there is also "ka". Examples: ko = kiṁ + si ("kiṁ" becomes "ka"; "si" is changed to "o" by Kac. 104).

Why it is said "va"? To prevent the operation of this rule when "va" does not follow such as in "kuto..."

228. 272. Ku hiṁ-haṁsu ca (460).

Kim icc' etassa ku hoti hiṁ haṁ icc' etesu ca.

Kuhiṁ gacchasi, kuhaṁ gacchasi.

Caggahaṇena hiñcanaṁ-dācanaṁpaccayesu paresu aññatthāpi ku hoti. Kuhiñcanaṁ, kudācanaṁ.

Also when "hiṁ" and "haṁ" follow, "kiṁ" becomes "ku".

Examples: kuhiṁ = kiṁ + hiṁ ("kiṁ" becomes "ku").

By taking "ca", when "hiñcanaṁ" and "dācanaṁ" follow, in other places too, there is substitution by "ku". Examples: kuhiñcanaṁ = kiṁ + hiñcanaṁ ("kiṁ" is changed to "ku").

229. 226. Sesesu ca (457).

Kim icc' etassa ko hoti sesesu vibhattipaccayesu paresu.

Ko pakāro, kathaṁ, kaṁ pakāraṁ, kathaṁ.

[33] Bodhesi tvaṁ (SĪ).

227. 270. Kissa ka ve ca (456).

Kim icc' etassa ko ca hoti vapaccaye pare.

Kva gato 'si tvaṁ Devānaṁpiyatissa.

Caggahaṇena avapaccaye pare pi ko ca hoti. Ko taṁ ninditum arahati (Khu. i, 47); kathaṁ bodhayituṁ[33] dhammaṁ.

Ve ti kimatthaṁ? Kuto āgato 'si tvaṁ.

When the suffix "va" follows too, "kiṁ" becomes "ka".

Examples: kva = kiṁ + va ("kiṁ" becomes "ka"; "a" is elided by Kac. 404).

By taking 'ca", when others suffixes that are not "va" follow, there is also "ka". Examples: ko = kiṁ + si ("kiṁ" becomes "ka"; "si" is changed to "o" by Kac. 104).

Why it is said "va"? To prevent the operation of this rule when "va" does not follow such as in "kuto..."

228. 272. Ku hiṁ-haṁsu ca (460).

Kim icc' etassa ku hoti hiṁ haṁ icc' etesu ca.

Kuhiṁ gacchasi, kuhaṁ gacchasi.

Caggahaṇena hiñcanaṁ-dācanaṁpaccayesu paresu aññatthāpi ku hoti. Kuhiñcanaṁ, kudācanaṁ.

Also when "hiṁ" and "haṁ" follow, "kiṁ" becomes "ku".

Examples: kuhiṁ = kiṁ + hiṁ ("kiṁ" becomes "ku").

By taking "ca", when "hiñcanaṁ" and "dācanaṁ" follow, in other places too, there is substitution by "ku". Examples: kuhiñcanaṁ = kiṁ + hiñcanaṁ ("kiṁ" is changed to "ku").

229. 226. Sesesu ca (457).

Kim icc' etassa ko hoti sesesu vibhattipaccayesu paresu.

Ko pakāro, kathaṁ, kaṁ pakāraṁ, kathaṁ.

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[33] Bodhesi tvaṁ (Sī).

Caggahaṇam anukaḍḍhanatthaṁ.

When the remaining inflections and suffixes follow, "kiṁ" becomes "ka".

Examples: ko = kiṁ + si ("kiṁ" becomes "ka"; "si" becomes "o" by Kac. 104).

"Ca" is for dragging.

230. 262. Tra-to-thesu ca (460).

Kim icc' etassa ku hoti tra to tha icc' etesu ca.

Kutra, kuto, kuttha.

Caggahaṇam anukaḍḍhanatthaṁ.

When "tra", "to", and "tha" follow, "kiṁ" becomes "ku".

Examples: kutra = kiṁ + tra ("kiṁ" becomes "ku").

"Ca" is for dragging.

231. 263. Sabbass' etass' ākāro vā (461).

Sabbassa etasaddassa akāro hoti vā to tha icc' etesu.

Ato, attha; etto, ettha.

Optionally, when "to" and "tha" follow, all the word "eta" becomes "a".

Examples: ato = eta + to ("eta" becomes "a").

232. 267. Trẻ niccaṁ (462).

Sabbassa etasaddassa akāro hoti niccaṁ tra-paccaye pare.

Atra.

When the suffix "tra" follows, always all the word "eta" becomes "a".

Examples: atra = eta + tra ("eta" becomes "a").

233. 264. E to-thesu ca[34].

Sabbassa etasaddassa ekāro hoti vā to tha icc' etesu.

Etto, ato; ettha, attha.

Optionally, when "to" and "tha" follow, all the word "eta" becomes "e".

Examples: etto = eta + to ("eta" becomes "e"; "t" is doubled by Kac. 28).

234. 265. Imass' i thaṁ-dāni-ha-to-dhesu ca (463).

Imasaddassa sabbass' eva ikāro hoti thaṁ dāni ha tho dha icc' etesu.

Itthaṁ, idāni, iha, ito, idha[35].

When "thaṁ", "dāni", "ha", "tho", and "dha" follow, all the word "ima" becomes 'i".

Examples: itthaṁ = ima + thaṁ ("ima" becomes "i"; "t" is doubled by Kac. 28).

235. 281. A dhunāmhi ca (464).

Imasaddassa sabbass' eva akāro hoti dhunāmhi paccaye pare.

Adhunā.

Caggahaṇam avadhāraṇatthaṁ.

When the suffix "dhunā" follows, all the word "ima" becomes "a".

Examples: adhunā = ima + dhunā ("ima" becomes "a").

"Ca" for emphasis.

236. 280. Eta rahimhi (465).

Sabbass' eva imasaddassa etādeso hoti rahimhi paccaye pare.

Etarahi.

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[34] Etothesu vā (Sī).

[35] Ito paraṁ "cassaddaggahaṇam avadhāraṇattha" nti pāṭo sīhaḷapotthake dissati. Padarūpasiddhiṭīkāyaṁ pana "caggahaṇaṁ sabbaggahaṇ' ānukaḍḍhanattha" nti vuttaṁ.

When the suffix "rahi" follows, all the word "ima" becomes "eta".

Examples: etarahi = ima + rahi ("ima" becomes "eta").

237. 176. Itthiyam ato āpaccayo (466).

Itthiyaṁ vattamānāya akārato āpaccayo hoti.

Sabbā, yā, sā, kā, katarā.

In the femenine after "a", there is the suffix "ā".

Examples: sabbā = sabba + si ("ā" is inserted after "sabba"; "si" is elided; "a" is elided)

238. 187. Nadādito vā ī (467).

Nadādito vā anadādito vā itthiyaṁ vattamānāya ī-paccayo hoti.

Nadī, mahī, kumārī, taruṇī, sakhī, itthī[36].

In the femenine, after "nada" and the like, and after words that are not "nadādi", that end in "u" and "o", there is the suffix "ī".

Examples: nadī = nada + si ("ī" is inserted after "nada"; "si" is elided; "a" is elided).

239. 190. Ṇava-ṇika-ṇeyya-ṇa-ntūhi (468).

Ṇava ṇika ṇeyya ṇa ntu icc' etehi[37] itthiyaṁ vattamānehi ī-paccayo hoti.

Māṇavī, paṇḍavī, nāvikī, venateyyī, kunteyyī, gotamī, guṇavatī, sāmāvatī.

In the femenine, after (words ending in) "ṇava", "ṇika", "ṇeyya", "ṇa", "ntu", there is the suffix "ī".

Examples: māṇavī = māṇava + si ("ī" is inserted after "māṇava"; "si" is elided; "a" is elided).

240. 193. Pati-bhikkhu-rājīkārantehi inī (469-70).

Pati-bhikkhu-rāj'-īkārantehi itthiyaṁ vattamānehi inī-paccayo hoti.

[36] Ito paraṁ "hatthī" ti udāharaṇaṁ katthaci dissati, taṁ na yuttaṁ itthiyaṁ "hatthinī" ti padass' eva diṭṭhattā.

[37] Ṇavaṇikaṇeyyaṇantupaccayantehi (Rū).

Gahapatānī, bhikkhunī, rājinī, hatthinī, daṇḍinī, medhāvinī, tapassinī.

In the femenine, after "pati", "bhikkhu", "rāja", and (words ending in) "ī", there is the suffix "inī".

Examples: gahapatānī = gahapati + si ("inī" is inserted after "gahapati"; "i" of "pati" is changed to "a" by Kac. 91; "i" of "inī" is elided by Kac. 13; "a" is lengthened by Kac. 16; "si" is elided).

241. 191. Ntussa tam īkāre (471).

Sabbass' eva ntupaccayassa takāro[38] hoti vā īkāre pare.

Guṇavatī, guṇavantī; kulavatī, kulavantī; satimatī, satimantī; mahatī, mahantī; gottamatī, gottamantī.

Optionally, when "ī" follows, all of the suffix "ntu" becomes "ta".

Examples: guṇavatī = guṇavantu + si ("ī" is inserted after "guṇavantu" by Kac. 239; "ntu" becomes "ta"; "si" is elided; "a" is elided).

242. 192. Bhavato bhoto (472).

Sabbass' eva bhavantasaddassa bhotādeso hoti īkāre itthigate[39] pare.

Bhoti ayye (Vin. ii, 280), bhoti kaññe, bhoti Kharādiye (Khu. v, 4).

In the femenine ehen "ī" follows, all the word "bhavanta" is changed to "bhota".

Examples: bhoti = bhavanta + si ("ī" is inserted after "bhavanta" by Kac. 239; "bhavanta" is changed to "bhota"; "si" is elided; "a" is elided; "ī" is shortened by Kac. 245).

243. 110. Bho ge tu (473-84).

Sabbass' eva bhavantasaddassa bho-ādeso hoti ge pare.

Bho purisa, bho aggi, bho rāja, bho sattha, bho daṇḍi, bho sayambhu.

Ge ti kimatthaṁ? Bhavatā[40], bhavaṁ.

[38] To ādeso (K).
[39] Itthiyaṁ kate (Sī).
[40] Bhavato (Sī).

Tuggahaṇena aññasmim pi vacane sabbassa bhavantasaddassa bhonta bhante bhonto bhadde bhotā bhoto icc' ete ādesā honti. Bhonta, bhante, bhonto, bhadde, bhotā, bhoto.

When "ga" follows, all the word "bhavanta" becomes "bho".

Examples: bho = bhavanta + si ("si" is named "ga"; "bhavanta" is changed to "bho"; "si" is elided).

Why it is said "when 'ga' follows"? To prevent the operation of this rule when "ga" does not follow such as in "bhavatā", etc.

By taking "tu", also when other inflections follow, all the word "bhavanta" becomes "bhonta", "bhante", "bhonto", "bhadde", "bhotā", and "bhoto".

244. 72. Akārapitādyantānam ā (475).

Akāro ca pitādīnam anto ca āttam āpajjate ge pare.

Bho purisā, bho rājā, bho pitā, bho mātā, bho satthā.

When "ga" follows, the letter 'a" and the end (vowel) of "pitu", etc., becomes "ā".

Examples: purisā = purisa + si ("si" is named "ga"; "a" becomes "ā"; "si" is elided).

245. 152. Jha-la-pā rassaṁ (477).

Jha la pa icc' ete rassam āpajjante ge pare.

Bho daṇḍi, bho sayambhu, bhoti itthi, bhoti vadhu.

When "ga" follows, "jha", "la", and "pa" become short.

Examples: daṇḍi = daṇḍī + si ("si" is named "ga"; "ī" is named "jha"; "ī" is shortened; "si" is elided).

246. 73. Ākāro vā (476, 478-9).

Ākāro rassam āpajjate vā ge pare.

Bho rāja, bho rājā; bho atta, bho attā; bho sakha, bho sakhā; bho sattha, bho satthā.

Optionally, when "ga" follows, "ā" becomes short.

Examples: rāja = rāja + si ("si" is named "ga"; "a" becomes "ā" by Kac. 244; by this sutta "a" is shortened; "si" is elided).

Iti nāma-kappe catuttho kaṇḍo

PAÑCAMA-KAṆḌA

247. 261. Tvādayo vibhattisaññāyo (492).

To ādi yesaṁ paccayānaṁ, te honti tvādayo. Te paccayā tvādayo vibhattisaññā va daṭṭhabbā.

Sabbato, yato, tato, kuto, ato, ito, sabbadā, yadā, tadā, kadā, idha, idāni.

Those suffixes that begin with "to" are called "tvādi". These "tvādi" suffixes are named inflections.

248. 260. Kvaci to pañcamyatthe (493).

Kvaci topaccayo hoti pañcamyatthe

Sabbato, yato, tato, kuto, ato, ito.

Kvacī ti kimatthaṁ? Sabbasmā, imasmā.

Optionally, in the meaning of the fifth (inflection) there is the suffix "to".

Examples: sabbato = sabba + to ("to" is named the fifth inflection).

Why it is said "optionally"? To allow exceptions to this rule such as in "sabbasmā", etc.

249. 266. Tra-tha sattamiyā sabbanāmehi (494).

Tra tha icc' ete paccayā honti sattamyatthe sabbanāmehi.

Sabbatra, sabbattha; yatra, yattha; tatra, tattha.

After pronouns, in the the meaning of the seventh (inflection), there are the suffixes "tra" and "tha".

Examples: sabbatra = sabba + tra ("tra" is named the seventh inflection).

250. 268. Sabbato dhi (502).

Sabba icc' etasmā dhi-paccayo hoti kvaci sattamyatthe.

Sabbadhi, sabbasmiṁ.

Optionally, in the meaning of the seventh (inflection), after "sabba" there is the suffix "dhi".

Examples: sabbadhi = sabba + dhi ("dhi" is named the seventh inflection).

251. 269. Kiṁsmā vo (499).

Kim icc' etasmā va-paccayo hoti sattamyatthe.

Kva gato 'si tvaṁ devānaṁ piyatissa.

In the meaning of the seventh (inflection), after "kim" there is the suffix "va".

Examples: kva = kiṁ + va ("va" is named the seventh inflection; "kiṁ" is changed to "ka" by Kac. 227; "a" is elided by Kac. 83).

252. 271. Hiṁ-haṁ-hiñcanaṁ (500)[41].

Kim icc' etasmā hiṁ haṁ hiñcanaṁ icc' ete paccayā honti sattamyatthe.

Kuhiṁ, kuhaṁ, kuhiñcanaṁ.

In the meaning of the seventh (inflection), after "kiṁ" there are the suffixes "hiṁ", "haṁ", and "hiñcanaṁ".

Examples: kuhim = kiṁ + hiṁ ("hiṁ" is named the seventh inflection; "kiṁ" is changed to "ku" by Kac. 228).

253. 273. Tamhā ca (501).

Tamhā ca hiṁ haṁ icc' ete paccayā honti sattamyatthe.

Tahiṁ, tahaṁ.

Caggahaṇaṁ hiñcanaggahaṇa-nivattanatthaṁ.

[41] Mog. 4.

In the meaning of the seventh inflection, after "ta" there are the suffixes "hiṁ" and "haṁ".

Examples: tahiṁ = ta + hiṁ ("hiṁ" is named the seventh inflection).

"Ca" is to prevent "hiñcana" to be dragged here.

254. 274. Imasmā ha-dhā ca (503).

Imasmā ha dha icc' ete paccayā honti sattamyatthe.

Iha, idha.

Caggahaṇam avadhāraṇatthaṁ.

In the meaning of the seventh (inflection), after "ima" there are the suffixes "ha" and "dha".

Examples: iha = ima + ha ("ha" is named the seventh inflection; "ima" becomes "i" by Kac. 234).

"Ca" is for preventing other words rather than "ima".

255. 275. Yato hiṁ (504).

Tasmā yato hiṁ-paccayo hoti sattamyatthe.

Yahiṁ.

In the meaning of the seventh inflection, after "ya" there is the suffix "hiṁ".

Examples: yahiṁ = ya + hiṁ ("hiṁ" is named the seventh inflection)

256. 0. Kāle.

"Kāle" icc' etaṁ adhikāratthaṁ veditabbaṁ.

(The word) "kāle" is for dragging.

257. 276. Kiṁ-sabb'-aññ'-eka-ya-kuhi dā-dācanaṁ (503).

Kiṁ sabba añña eka ya ku icc' etehi dā dācanaṁ icc' ete paccayā honti kāle sattamyatthe.

Kadā, sabbadā, aññadā, ekadā, yadā, kudācanaṁ.

In time, in the meaning of the seventh (inflection), after "kiṁ", "sabba", "añña", "eka", "ya", and "ku" there are the suffixes "dā" and "dācanaṁ".

Examples: kadā = kiṁ + dā ("dā" is named the seventh inflection in time; "kiṁ" is changed to "ka" by Kac. 227).

258. 278. Tamhā dāni ca (506).

Ta icc' etasmā dāni dā icc' ete paccayā honti kāle sattamyatthe.

Tadāni, tadā.

Caggahaṇam anukaḍḍhanatthaṁ.

In time, in the meaning of the seventh inflection, after "ta" there are the suffixes "dāni" and "dā".

Examples: tadāni = ta + dāni ("dāni" is named the seventh inflection in time).

"Ca" is for dragging "dā".

259. 279. Imasmā rahi-dhunā-dāni ca (507).

Imasmā rahi dhunā dāni icc' ete paccayā honti kāle sattamyatthe.

Etarahi, adhunā, idāni.

Caggahaṇam anukaḍḍhanatthaṁ.

In time, in the meaning of the seventh (inflection), after "ima" there are the suffixes "rahi", "dhunā", and "dāni".

Examples: etarahi = ima + rahi ("rahi" is named the seventh inflection in time; "ima" is changed to "eta" by Kac. 236).

"Ca" is for dragging "dāni".

260. 277. Sabbassa so dāmhi vā (508).

Sabba icc' etassa sakārādeso hoti vā dāmhi paccaye pare.

Sadā, sabbadā.

Optionally, when the suffix "dā" follows, "sabba" becomes "sa".

Examples: sadā = sabba + dā ("dā" is named seventh inflection in time; "sabba" is changed to "sa").

261. 369. Avaṇṇo ye lopañ ca (509).

Avaṇṇo ye paccaye pare lopam āpajjate.

Bāhussaccaṁ (Khu. i, 4); paṇḍiccaṁ (Abhi. iii, 128); vepullaṁ (Abhi. iii, 128); kāruññaṁ; kosallaṁ (Abhi. iii, 128); sāmaññaṁ (Khu. vi, 177); sohajjaṁ.

When the suffix "ya" follows, the letter "a" and "ā" are elided.

Examples

262. 391. Vuḍḍhassa jo iy'-iṭṭhesu (513).

Sabbass' eva vuḍḍhasaddassa jo-ādeso hoti iya iṭṭha icc' etesu paccayesu.

Jeyyo, jeṭṭho (D. ii, 13).

When the suffixes "iya" and "iṭṭha" follow, all the word "vuḍḍha" becomes "jo".

Examples

263. 392. Pasatthassa so ca (512).

Sabbass' eva pasatthasaddassa so-ādeso hoti, jādeso ca iya iṭṭha icc' etesu paccayesu.

Seyyo (A. i, 130), seṭṭho (D. ii, 13), jeyyo, jeṭṭho (D. ii, 13).

When the suffixes "iya" and "iṭṭha" follow, all the word "pasattha" becomes "sa".

Examples

264. 393. Antikassa nedo (514).

Sabbassa antikasaddassa nedādeso hoti iya iṭṭha icc' etesu paccayesu.

Nediyo, nediṭṭho.

When the suffixes "iya" and "iṭṭha" follow, all the word "antika" becomes "neda".

Examples

265. 394. Bāḷhassa sādho (515).

Sabbassa bāḷhasaddassa sādhādeso hoti iya iṭṭha icc' etesu paccayesu.

Sādhiyo, sādhiṭṭho.

When the suffixes "iya" and "iṭṭha" follow, all the word "bāḷha" becomes "sādha".

Examples

266. 395. Appassa kaṇ (516).

Sabbassa appasaddassa kaṇādeso hoti iya iṭṭha icc' etesu paccayesu.

Kaṇiyo, kaṇiṭṭho.

When the suffixes "iya" and "iṭṭha" follow, all the word "appa" becomes "kaṇ".

Examples

267. 396. Yuvānañ ca (517).

Sabbassa yuvasaddassa kaṇādeso hoti iya iṭṭha icc' etesu paccayesu.

Kaniyo, kaniṭṭho.

Caggahaṇam anukaḍḍhanatthaṁ.

When the suffixes "iya" and "iṭṭha" follow, all the word "yuva" becomes "kaṇ".

Examples

"Ca" is for dragging the word "kaṇ".

268. 397. Vantu-mantu vīnañ ca lopo (518).

Vantu mantu vī icc' etesaṁ paccayānaṁ lopo hoti iya iṭṭha icc' etesu paccayesu.

Guṇiyo, guṇiṭṭho, satiyo, satiṭṭho, medhiyo, medhiṭṭho.

When the suffixes "iya" and "iṭṭha" follow, the suffixes "vantu", "mantu", and "vī" are elided.

Examples

269. 401. Yavataṁ ta-la-ṇa-dakārānaṁ byañjanāni ca-la-ña-ja-kā-rattaṁ (104, 106, 119, 121-5).

Yakāravantānaṁ ta-la-ṇa-dakārānaṁ byañjanāni ca-la-ña-ja-kārattam āpajjante yathāsaṅkhyaṁ.

Bāhussaccaṁ (Khu, i, 4); paṇḍiccaṁ (Abhi. iii, 128); vepullaṁ (Abhi. iii, 128); kāruññaṁ (Khu. vi, 177); kosallaṁ (Abhi. iii, 128); nepuññaṁ (Abhi. iii, 128); sāmaññaṁ (S. iii, 20); sohajjaṁ.

Yavatam ti kimatthaṁ? Tiṇadalaṁ.

Ta-la-ṇa-da-kārānam iti kimatthaṁ? Ālasyaṁ (Abhi. iii, 364); ārogyaṁ (Khu. i, 395).

Byañjanāni iti kimatthaṁ? Maccunā.

Kāraggahaṇaṁ kimatthaṁ? Yakārassa makārādesañāpanatthaṁ. Opammaṁ (M. ii, 42).

The letters "t", "l", "ṇ", and "d", which have "y", become "c", "l", "ñ", and "j" respectively.

Examples: bāhussaccaṁ = bāhussuta + ya (last "a" is elided; "t" together with "y" becomes "c"; "c" is doubled by Kac. 28; "u" becomes "a" by Kac. 404).

Why it is said "which have 'ya'"? To prevent the operation of this rule when there is not "ya" such as in "tiṇadalaṁ".

Why it is said "the letters 't', 'l', 'ṇ', and 'd'"? To prevent the operation of this rule when there are not these letters such as in "ālasyaṁ", etc.

Why it is said "letters"? To prevent the operation of this rule when there are not letters such as in "maccunā".

Why "kāra" is taken? To make known the substitution of the letter "ma" by the letter "ya" such as in "opammaṁ".

270. 120. Amha-tumha-ntu-rāja-brahm'-atta-sakha-satthu-pitādihi smā nā 'va (542).

Amha tumha ntu rāja brahma atta sakha satthu pitu icc' evamādīhi smāvacanaṁ nā 'va daṭṭhabbaṁ.

Mayā, tayā, guṇavatā, raññā, brahmunā, attanā, sakhinā, satthārā, pitarā, mātarā, bhātarā, dhītarā, kattārā, vattārā.

Etehī ti kimatthaṁ? Purisā.

After "amha", "tumha", "ntu", "rāja", "brahma", "atta", "sakha", "satthu", "pitu", etc., the suffix "smā" is to be recognized as "nā".

Examples: mayā = amha + smā ("smā" is recognized as "nā"; "amha" together with "smā" is changed to "mayā" by Kac. 245).

Why it is said "after these"? To prevent the operation of this rule when they are not such as in "purisā".

Iti nāmakappe pañcamo kaṇḍo

Nāmakappo Niṭṭhito

3-KĀRAKA-KAPPA
3-Case Chapter

CHAṬṬHA-KAṆḌA
Sixth Section

[This chapter deals with the different cases.]

271. 88, 308. Yasmād apeti bhayam ādatte vā tad apādānaṁ (555, 557).

Yasmā vā apeti, yasmā vā bhayaṁ jāyate, yasmā vā ādatte, taṁ kārakaṁ apādānasaññaṁ hoti.

Taṁ yathā? Gāmā apenti munayo; nagarā niggato rājā; corā bhayaṁ jāyate; ācariyupajjhāyehi sikkhaṁ gaṇhāti sisso.

Apādānam icc' anena kvattho? Apādāne pañcamī.

He moves away from that, danger or fear from that, or (one) takes from that, that is "apādāna".

He moves away from that or fear/danger arises from that or (one) takes from that, that case has the name "apādāna".

As what? Sages go away from the village; the king goes out from (of) the city; fear/danger arises from the thief; the student takes training from teachers and preceptors.

What is the purpose of (saying) "apādāna"?[1] For the use of the name "apādāna" in the sutta "apādāne pañcamī" (§295).

272. 309. Dhātu-nāmānam upasaggayogādīsv api ca (558, 568).

Dhātu-nāmānaṁ payoge ca upasaggayogādīsv api ca taṁ kārakaṁ apādānasaññaṁ hoti.

Dhātūnaṁ payoge tāva ji icc' etassa dhātussa parāpubbassa payoge yo asaho, so apādānasañño hoti.

Taṁ yathā? Buddhasmā parājenti aññatitthiyā.

Bhū icc' etassa dhātussa papubbassa payoge yato acchinnappabhavo, so apādānasañño hoti.

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[1] "Kvattho" can be read as "ko attho", what is the purpose? or "kva attho", where is the purpose?

Taṁ yathā? Himavatā pabhavanti pañca mahānadiyo (MA. iii, 26); Anavatattamhā pabhavanti mahāsarā; Aciravatiyā pabhavanti kunnadiyo.

Nāmappayoge pi taṁ kārakaṁ apādānasaññaṁ hoti.

Taṁ yathā? Urasmā jāto putto; bhūmito niggato raso; ubhato sujāto putto mātito ca pitito ca (D. i, 106, 113).

Upasaggayoge[2] taṁ kārakaṁ apādānasaññaṁ hoti.

Taṁ yathā? Apasālāya āyanti vāṇijā; ābrahmalokā saddo abbhuggacchati (Vin. i, 21); upari pabbatā[3] devo vassati; buddhasmā pati Sāriputto dhammadesanāya bhikkhū ālapati temāsaṁ; ghatam assa telasmā pati dadāti; uppalam assa padumasmā pati dadāti; kanakam assa hiraññasmā pati dadāti.

Ādiggahaṇena kārakamajjhe pi pañcamīvibhatti hoti. Ito pakkhasmā vijjhati migaṁ luddako; (ito) kosā[4] vijjhati kuñjaraṁ; (ito) māsasmā[5] bhuñjati bhojanaṁ.

Apiggahaṇena nipātapayoge pi pañcamīvibhatti hoti dutiyā ca tatiyā ca. Rahitā mātujā puññaṁ katvā dānaṁ[6] deti, rahitā mātujaṁ, rahitā mātujena vā. Rite saddhammā kuto sukhaṁ labhati, rite saddhammaṁ, rite saddhammena vā. Te bhikkhū nānā kulā pabbajitā (Vin. i, 9). Vinā saddhammā natth' añño koci nātho loke vijjati, vinā saddhammaṁ, vinā saddhammena vā; vinā buddhasmā, vinā buddhaṁ, vinā buddhena vā.

Caggahaṇena aññatthā pi pañcamīvibhatti hoti. Yato 'haṁ bhagini ariyāya jātiyā jāto (M. ii, 306). Yato sarāmi attānaṁ (Khu. vi, 175); yato patto 'smi viññutaṁ (Khu. vi, 175); yatv ādhikaraṇam enaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāsaveyyuṁ (D. i, 66; S. ii, 384).

(When there is connection with) roots and nouns and when there is connection with prefixes and others, also (there is "apādāna).

When there is connection with roots and nouns and when there is connection with prefixes and others, that case also has the name "apādāna".

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[2] Upasaggayogādīsv api ca (K).

[3] Pari pabbatā (K).

[4] Ito kosā (Sī).

[5] Ito māsasmā (Sī).

[6] Bhāgaṁ (Suttaniddesa).

First, when there is connection with roots, in connection with the root "ji" which is preceded by "parā", that which cannot be conquered, that has the name "apādāna".

As what? The adherents of other teachers were defeated by the Buddha.

In connection with the root "bhū" which is preceded by "pa", from that that there is uninterrupted flow, that has the name "apādāna".

As what? Five great rivers originate from the Himalayas; great lakes originate from the (lake) Anavatatta; small rivers originate from the (river) Aciravatī.

Also in connection with nouns, that case has the name "apādāna".

As what? A son born from the breast; the essence comes out from the earth; a son well-born from both mother and father.

In connection with prefixes, that case has the name "apādāna".

As what? The merchants go avoiding the customs hall; the sound spreads as far as the world of Brahma; the rain falls above the hill;[7]substituting the Buddha, Sāriputta calls the bhikkhus to preach the Dhamma for three months; (he) gives butter to him instead of oil; (he) gives a lily to him instead of a lotus; (he) gives gold to him instead of silver.

By taking "ādi", there is also the fifth inflection in the middle of cases. The hunter pierces (will pierce) the deer fifteen days from now; (he) pierces the elephant a *kosa* from here; (he) eats food a month from now.

By taking "api", there is also the fifth inflection in connection with particles, and also the second and third (inflection). Without a son, having done merit, (he) gives; without the good Dhamma, where can he get happiness? Those bhikkhus went forth away from the families; without the good Dhamma, there is no other refuge existing in the world.

By taking "ca", there is also the fifth inflection in other meanings. Sister, from the time I was born by a Noble birth. From the time I remember myself; from time I became knowledgeable; for that reason, evil unwholesome dhammas, covetousness and grief, torment (the bhikkhu) who dwells unrestrained in the eye-faculty.

273. 310. Rakkhaṇatthānam icchitaṁ (569).

Rakkhaṇatthānaṁ dhātūnaṁ payoge yaṁ icchitaṁ, taṁ kārakaṁ apādānasaññaṁ hoti.

Kāke rakkhanti taṇḍulā; yavā paṭisedhenti gāvo.

That which is desired (in conjuction with roots) meaning protection.

When in conjuction with roots having the meaning of protection, that which is desired, that case has the name of "apādāna".

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7 Another reading is "pari pabbatā devo vassati", avoiding the hill, the rain falls.

They keep the crows away from the rice; they keep the cows away from the barley.

274. 311. Yena vā 'dassanaṁ (570).

Yena vā adassanam icchitaṁ, taṁ kārakaṁ apādānasaññaṁ hoti.

Upajjhāyā antaradhāyati sisso; mātarā ca pitarā ca antaradhāyati putto.

Vā ti kimatthaṁ? Sattamīvibhatyatthaṁ. Jetavane antaradhāyati Bhagavā.

Or not seeing by him.

Or not seeing by him is desired, that case has the name "apādāna".

The student hides from the preceptor; the son hides from the mother and father.

Why it is said "vā"? To allow its use in the meaning of the seventh inflection. The Blessed One disappeared in (from) Jetavana.

275. 312. Dūr'-antik'-addhakālanimmāna-tvālopa-disāyoga-vibhatt'-ārappayoga-suddha-ppamocana-hetu-vivitta-ppamāṇa-pubbayoga-bandhana-guṇavacana-pañha-kathana-thokākattūsu ca (571).

Dūratthe, antikatthe, addhanimmāne, kālanimmāne, tvālope, disāyoge, vibhatte, ārappayoge, suddhe, pamocane, hetvatthe, vivittatthe, pamāṇe, pubbayoge, bandhanatthe, guṇavacane, pañhe, kathane, thoke, akattari ca icc' etesv atthesu payogesu ca, taṁ kārakaṁ apādānasaññaṁ hoti.

Dūratthe tāva: Kīvadūro ito Naḷakāragāmo. Dūrato v' āgamma. Ārakā te moghapurisā imasmā dhammavinayā. Dutiyā ca tatiyā ca. Dūraṁ gāmaṁ āgato, dūrena gāmena vā āgato. Ārakā imaṁ dhammavinayaṁ, anena dhammavinayena vā icc' evamādi.

Antikatthe: Antikaṁ gāmā; āsannaṁ gāmā; samīpaṁ gāmā. Samīpaṁ saddhammā. Dutiyā ca tatiyā ca. Antikaṁ gāmaṁ, antikaṁ gāmena vā. Āsannaṁ gāmaṁ, āsannaṁ gāmena vā. Samīpaṁ gāmaṁ, samīpaṁ gāmena vā. Samīpaṁ saddhammaṁ, samīpaṁ saddhammena vā icc' evamādi.

Addhanimmāne: Ito Mathurāya catūsu yojanesu Saṅkassaṁ nāma nagaraṁ atthi; tattha bahū janā vasanti icc' evamādi.

Kālanimmāne: Ito bhikkhave ekanavutikappe Vipassī nāma Bhagavā loke udapādi (D. ii, 2). Ito tiṇṇaṁ māsānaṁ accayena parinibbāyissati (D. ii, 89) icc' evamādi.

Tvālope kammādhikaraṇesu: Pāsādā saṅkameyya (S. i, 96), pāsādaṁ abhiruhitvā (saṅkameyya) vā. Pabbatā saṅkameyya, pabbataṁ abhiruhitvā (saṅkameyya) vā. Hatthikkhandhā saṅkhameyya (S. i, 96), hatthikkhandhaṁ abhiruhitvā (saṅkameyya) vā. Āsanā vuṭṭhaheyya, āsane nisīditvā (vuṭṭhaheyya) vā icc' evamādi.

Disāyoge: Avicito yāva upari bhavaggam antare bahū sattanikāyā vasanti. Yato khemaṁ tato bhayaṁ (Khu. v, 193). Puratthimato, dakkhiṇato, pacchimato, uttarato aggī pajjalanti. Yato assosuṁ bhagavantaṁ. Uddhaṁ pādatalā adho kesamatthakā (D. ii, 233) icc' evamādi.

Vibhatthe: Yato paṇītataro vā visiṭṭhataro vā natthi. Chaṭṭhī ca. Channavutīnaṁ pāsaṇḍānaṁ dhammānaṁ pavaraṁ, yad idaṁ sugatavinayo icc' evamādi.

Ārappayoge: Gāmadhammā vasaladhammā asaddhammā ārati virati paṭivirati (Khu. viii, 42); pāṇātipātā veramaṇī icc' evamādi.

Suddhe: Lobhaniyehi dhammehi suddho asaṁsaṭṭho (M. ii, 383). Mātito ca pitito ca suddho asaṁsaṭṭho anupakuddho agarahito (D. i, 106; M. ii, 377) icc' evamādi.

Pamocane: Parimutto dukkhasmā ti vadāmi (S. ii, 26). Mutto 'smi Mārabandhanā. Na te muccanti maccunā icc' evamādi.

Hetvatthe: Kasmā hetunā, kena hetunā, kissa hetunā (M. i, 1; D. ii, 58). Kasmā nu tumhaṁ daharā na mīyare (Khu. v, 214). Kasmā idh' eva maraṇaṁ bhavissati icc' evamādi.

Vivittatthe: Vivitto pāpakā dhammā, vivicc' eva kāmehi, vivicca akusalehi dhammehi icc' evamādi.

Pamāṇe: Dīghaso navavidatthiyo sugatavidatthiyā; pamāṇikā kāretabbā (Vin. ii, 225); majjhimassa purisassa aḍḍhateḷasahatthā icc' evamādi.

Pubbayoge: Pubbe 'va sambodhā (M. i, 219; A. i, 261) icc' evamādi.

Bandhanatthe: Satasmā bandho naro. Tatiyā ca. Satena bandho naro raññā iṇatthena icc' evamādi.

Guṇavacane: Puññāya sugatiṁ yanti; cāgāya vipulaṁ dhanaṁ; paññāya vimuttimano; issariyāya janaṁ rakkhati rājā icc' evamādi.

Pañhe tvālope kammādhikaraṇesu: Abhidhammā pucchanti, abhidhammaṁ sutvā, abhidhamme ṭhatvā (pucchanti) vā. Vinayā pucchanti, vinayaṁ sutvā, vinaye ṭhatvā (pucchanti) vā. Dutiyā ca tatiyā ca. Abhidhammaṁ, abhidhammena vā. Vinayaṁ, vinayena vā. Evaṁ suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātakā, abbhutadhammā, vedallā (Khu. vii, 111; VinA. i, 22; DA. i, 24) icc' evamādi.

Kathane tvālope kammādhikaranesu: Abhidhammā kathayanti, abhidhammaṁ sutvā, abhidhamme ṭhatvā (kathayanti). Vinayā kathayanti, vinayaṁ sutvā, vinaye ṭhatvā (kathayanti). Dutiyā ca tatiyā ca. Abhidhammaṁ, abhidhammena vā. Vinayaṁ, vinayena vā. Evaṁ suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātaka, abbhutadhammā, vedallā (Khu. vii, 111; VinA. i, 22; DA. i, 24) icc' evamādi.

Thoke: Thokā muccanti[8]; appamattakā muccanti[9]; kicchā muccanti[10]. Tatiyā ca. Thokena, appamattakena, kicchena vā icc' evamādi.

Akattari ca: Kammassa katattā upacitattā ussannattā vipulattā cakkhuviññāṇaṁ uppannaṁ hoti (Abh. i, 104) icc' evamādi.

Caggahaṇena sesesu pi ye mayā nopadiṭṭhā apādānapayogikā, te payogavicakkhaṇehi yathāyogaṁ yojetabbā.

Far, near, measurement of distance and time, elision of 'tvā', in conjunction with direction, separation, abstinence, purity, liberation, cause, seclusion, measuring, in connection with the past, bondage, quality, question, talk, little and no-agent.

In the meaning of far, in the meaning of near, in measurement of distance, in measurement of time, when there is elision of 'tvā', in connection with direction, in the meaning of separation, in conjunction with abstinence, in purity, in liberation, in the meaning of cause, in the meaning of seclusion, in measuring, in connection with the past, in the meaning of bondage, in quality, in question, in talk, in little, in no-agent; in these meanings and in these conjunctions this case has the name "apādāna".

First, in the meaning of far: How far (is) from here the village of Naḷakāra? Having come from far. These foolish men are far away from this Dhamma-Vinaya. Also in the second and third (inflection). (He) came from a far village. Far from this Dhamma-Vinaya, etc.

In the meaning of near: Near to this village. Near the good Dhamma. Also in the second and third inflection.

In measuring distance: The city called Saṅkassa is four *yojanas* from Mathurā; many people live there.

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[8] Muccati (Sī).

[9] Muccati (Sī).

[10] Muccati (Sī).

In measuring time: Bhikkhus, ninety one world cycles from this (world cycle) the Blessed One Vipassī arose in the world. At the expiration of three months from now (the Buddha) will enter into Parinibbāna.

When there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhikaraṇa): He should go from the mansion; or having gone up the mansion, he should go. He should go from the mountain; or having climbed the mountain, he should go. He should descend from the back of the elephant; or having climbed up the back of the elephant, he should descend. He should get up from the seat; or having sat on the seat, (one) should get up.

In connection with (words meaning) direction: Many orders of beings live in between from Avicī as far up the top of existence. From where there is security, from there there is fear/danger. Fires blaze from the east, from the south, from the west, from the north. From there (they) listened to the Blessed One. Upward from the sole of the foot downward from the tip of the hair.

In the meaning of separation: There is nothing more exalted or more excellent than this. Also in the sixth (inflection). This Vinaya of the One Who has Gone Rightly is better than the ninety six sectarian Dhammas.

In conjunction with abstinence: (One) refrains, abstains, desists from the way of the villages, from the way of the outcasts, from the bad Dhamma. Abstention from killing.

In purity: Pure and unmixed from things that are to be attached to. Pure, unmixed, blameless and irreproachable from the mother's side and the father's side.

In liberation: I say "freed from suffering". I am freed from the bondage of Māra. They are not liberated from death.

In the meaning of cause:[11] On account of what cause? Why your young did not die? Why here there will be only death?

In the meaning of seclusion: Secluded from evil states, secluded from sensuality, secluded from unwholesome states.

In measuring: From length nine spans of the span of the Buddha; it should be made according to the regular measurements; twelve and a half cubits of the average man.

In connection with the past: Before the Enlightenment.

In the meaning of bondage: The man is imprisoned because of one hundred (debt). Also there is the third (inflection). The man was imprisioned by the king because of one hundred debt.

In the expresion of quality (both good and bad): Because of merit they go to blissful states; because of generosity there is abundant wealth; because of wisdom (he) is one whose mind is freed; because of his power the king protects the people.

[11] "Hetvatthe" means the word "hetu" as well as words having the same meaning as "hetu".

In questioning when there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhirarana): They ask about Abhidhamma; have listened to the Abhidhamma or having stood on the Abhidhamma, they ask. They ask about Vinaya; having listened to the Vinaya or having stood on the Vinaya, they ask. There is also the second and third (inflection).

In talking when there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhirarana): They talk about the Abhidhamma; have listened to the Abhidhamma or having stood on Abhidhamma, they talk. They talk about the Vinaya; having listened to the Vinaya or having stood on the Vinaya, they talk. There is also the second and third (inflection).

In little: They are liberated with little (effort); they are liberated with not much; they are liberated with difficulty. There is also the third (inflection).

And in no-agent:[12] Because of the kamma being done, accumulated, abundant, much, eye-consciousness arises.

By taking "ca" also in the remaining examples of "apādāna" not shown by me, those examples should be constructed by those who are clever in giving examples.

276. 302. Yassa dātukāmo rocate dhārayate vā taṁ sampadānaṁ (553).

Yassa vā dātukāmo, yassa vā rocate, yassa vā dhārayate, taṁ kārakaṁ sampadānasaññaṁ hoti.

Samaṇassa cīvaraṁ dadāti; samaṇassa rocate saccaṁ; Devadattassa suvaṇṇacchattaṁ dhārayate Yaññadatto.

Sampadānam icc' anena kvattho? Sampadāne catutthī.

Vā ti vikappanatthaṁ. Dhātu-nāmānaṁ payoge vā upasaggappayoge vā nipātappayoge vā sati atthavikappanatthaṁ vā ti padaṁ payujjati.

To whom one wants to give, to whom (something) is pleasing, to whom (one) holds (something for), that is "sampadāna".

To whom one wants to give or to whom (something) is pleasing or to whom one holds (something for), that case has the name "sampadāna".

He gives a robe to the monk; truth delights the monk; Yaññadatta holds a golden parasol for Devadatta.

What is the purpose of (saying) "sampadāna"? For the use of the name "sampadāna" in the sutta "sampadāne catutthī" (§293).

'Vā' is for the purpose of taking something more. When there is conjunction with roots and nouns, prefixes or indeclinable particles, to consider more meanings, the word 'vā' is employed (in this sutta).

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[12] There are two agents: (1) causative agent and (2) pure agent. "Akattari" means no causative-agent.

277. 303. Silāgha-hanu-ṭhā-sapa-dhāra-piha-kudha-duh'-issosūya-rādh'-ikkha-paccāsuṇaanupatigiṇapubbakatt'-ārocanattha-tadattha-tumatthālamattha- maññānādar'-appāṇini, gatyatthakammani, āsīsattha-sammuti-bhiyya-sattamyatthesu ca (554).

Silāgha hanu ṭhā sapa dhāra piha kudha duha issa icc' etesaṁ dhātūnaṁ payoge, usūyatthānañ ca payoge, rādh'-ikkhappayoge, paccāsuṇa-anu-pati-giṇānaṁ pubbakattari, ārocanatthe, tadatthe, tumatthe, alamatthe, maññatippayoge anādare appāṇini, gatyatthānaṁ dhātūnaṁ kammani, āsīsatthe ca sammuti bhiyya sattamyatthesu ca, taṁ kārakaṁ sampadānasaññaṁ hoti.

Silāghappayoge tāva: Buddhassa silāghate, Dhammassa silāghate, Saṁghassa silāghate; sakaṁ upajjhāyassa silāghate; tava silāghate, mama silāghate icc' evamādi.

Hanuppayoge: Hanute tuyham eva, hanute mayham eva icc' evamādi

Ṭhāpayoge: Upatiṭṭheyya sakyaputtānaṁ vaḍḍhakī, bhikkhussa bhuñjantassa pānīyena vā vidhūpanena vā upatiṭṭheyya (Vin. ii, 345) bhikkhunī icc' evamādi.

Sapappayoge: Tuyhaṁ sapate, mayhaṁ sapate icc' evamādi.

Dhārappayoge: Suvaṇṇaṁ te dhārayate icc' evamādi.

Pihappayoge: Buddhassa aññatitthiyā pihayanti; devā dassanakāmā te (Khu. vi, 186); yato icchāmi bhaddantassa; samiddhānaṁ pihayanti daliddā icc' evamādi.

Kudha-duha-issa-usūyappayoge: Kodhayati Devadattassa; tassa kujjha Mahāvīra mā raṭṭhaṁ vinassa idaṁ (Khu. v, 99)[13]. Duhayati disānaṁ megho. Titthiyā samaṇānaṁ issayanti guṇagiddhena; titthiyā samaṇānaṁ issayanti lābhagiddhena. Dujjanā guṇavantānaṁ usūyanti guṇagiddhena; kā usūyā vijānataṁ (Vin. iii, 55) icc' evamādi.

Rādha ikkha icc' etesaṁ dhātūnaṁ payoge yassa akathitassa pucchanaṁ kammavikkhyāpanatthañ ca, taṁ kārakaṁ sampadānasaññaṁ hoti, dutiyā ca.

[13] Nāyaṁ pāṭho Sīhaḷapotthakesu dissati.

Ārādho 'haṁ rañño, ārādho 'haṁ rājānaṁ[14]; ky āhaṁ ayyānaṁ aparajjhāmi (Vin. i, 248); ky āhaṁ ayye aparajjhāmi. Cakkhuṁ janassa dassanāya taṁ viya maññe. Āyasmato Upālittherassa upasampadāpekkho Upatisso, āyasmantaṁ vā icc' evamādi.

Paccāsuṇa-anupatigiṇānaṁ pubbakattari suṇotissa paccāyoge yassa[15] kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṁ yathā? Bhagavā bhikkhū etad avoca.

Bhikkhū ti akathitakammam, etan ti kathitakammaṁ. Yassa[16] kammuno pubbassa yo kattā, so 'Bhagavā' ti[17] "yo karoti sa kattā" ti suttavacanena kattusañño. Evaṁ yassa[18] kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṁ yathā? Te bhikkhū Bhagavato paccassosuṁ (D. ii, 9; M. i, 1; A. i, 1). Āsuṇanti Buddhassa bhikkhū.

Giṇassa anu-patiyoge yassa[19] kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṁ yathā? Bhikkhu janaṁ dhammaṁ sāveti. Tassa bhikkhuno jano anugiṇāti; tassa bhikkhuno jano patigiṇāti.

Yo vadeti sa 'kattā' ti,
Vuttaṁ 'kamman ti vuccati.
Yo paṭiggāhako tassa,
'sampadānaṁ' vijāniyā.

icc' evamādi.

Ārocanatthe: Ārocayāmi vo bhikhave (M. i, 339); āmantayāmi vo bhikkhave (D. ii, 128); paṭivedayāmi vo bhikkhave (M. i, 339). Ārocayāmi te mahārāja (S. i, 101); āmantayāmi te mahārāja; paṭivedayāmi te mahārāja (S. i, 101) icc' evamādi.

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14 Ārādho me rañño, ārādho me rājānaṁ (Sī).

15 "Yassā" ti padaṁ adhikanti maññe, anantaravākye tassambandhatasaddassa abhāvā, tadatthassa ca idha anicchitattā, padarūpasiddhiyam pi taṁ natthi.

16 "Yassā" ti padaṁ adhikanti maññe, anantaravākye tassambandhatasaddassa abhāvā, tadatthassa ca idha anicchitattā, padarūpasiddhiyam pi taṁ natthi.

17 Yassa, pa. kattāti so Bhagavā (K).

18 "Yassā" ti padaṁ adhikanti maññe.

19 "Yassā" ti padaṁ adhikanti maññe.

Tadatthe: Ūnassa pāripūriyā taṁ cīvaraṁ nikkhipitabbaṁ (Vin. i, 304). Buddhassa atthāya, dhammassa atthāya, saṁghassa atthāya jīvitaṁ pariccajāmi icc' evamādi.

Tumatthe: Lokānukampāya atthāya hitāya sukhāya devamanussānaṁ Buddho loke uppajjati (D. ii, 179; 181; M. i, 117; A. i, 21). Bhikkhūnaṁ phāsuvihārāya vinayo paññatto (Vin. i, 24; v, 2) icc' evamādi.

Alamatthappayoge: Alam iti arahati paṭikkhittesu. Alaṁ me Buddho (Vin. i, 32). Alaṁ me rajjaṁ (Khu. vi, 151). Alaṁ bhikkhu pattassa. Alaṁ mallo mallassa; arahati mallo mallassa. Paṭikkhitte: Alaṁ te rūpaṁ karaṇīyaṁ. Alaṁ me hiraññasuvaṇṇena icc' evamādi.

Maññatippayoge anādare appāṇini: Kaṭṭhassa tuvaṁ maññe; kaliṅgarassa[20] tuvaṁ maññe.

Anādare ti kimatthaṁ? Suvaṇṇaṁ viya taṁ maññe[21].

Appāṇinī ti kimatthaṁ? Gadrabhaṁ tuvaṁ maññe icc' evamādi.

Gatyatthakammani: Gāmassa pādena gato; nagarassa pādena gato; appo saggāya gacchati (Khu. i, 39), saggassa gamanena vā (Khu. i, 40); mūlāya paṭikasseyya saṁgho (Vin. iii, 442; iv, 114). Dutiyā ca. Gāmaṁ pādena gato, nagaraṁ pādena gato, appo saggaṁ gacchati, saggaṁ gamanena vā. Mūlaṁ paṭikasseyya saṁgho icc' evamādi.

Āsīsatthe: Āyasmato dīghāyuko[22] hotu; bhaddaṁ bhavato hotu; kusalaṁ bhavato hotu. Anāmayaṁ bhavato hotu; sukhaṁ bhavato hotu; svāgataṁ bhavato hotu; attho bhavato hotu; hitaṁ bhavato hotu icc' evamādi.

Sammutippayoge: Aññatra saṁghasammutiyā bhikkhussa vippavatthuṁ na vaṭṭati. Sādhu sammuti me tassa Bhagavato dassanāya icc' evamādi.

Bhiyyappayoge: Bhiyyoso mattāya[23] icc' evamādi.

Sattamyatthe: Tuyhañ c' assa āvikaromi; tassa me Sakko pātur ahosi icc' evamādi.

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[20] Kaḷiṅgarassa, kaḷaṅgarassa (K).

[21] Suvaṇṇaṁ taṁ maññe (Rū). Suvaṇṇaṁ tvaṁ maññe (Sī).

[22] Dīghāyu (K).

[23] Bhiyyosomattāya. D. i, 205; DA. i, 321; D. ii, 9; S, i, 23; SA. i, 63; A. i, 122; Khu. i, 170-1; UdānaA. 329. Siyyosomattāya. Vin. iv, 346. Iha tu atisayatthe nipāto yevā yaṁ 'Bhiyyosomattāyā' ti (Mog.-pañcikā ii, 25). Sad. Sutta, 125-6; 175-piṭṭhesu pi passitabbaṁ.

Atthaggahaṇena bahūsu akkharappayogesu dissati.

Taṁ yathā? Upamaṁ te karissāmi (D. ii, 259; M. i, 203), dhammaṁ vo desessāmi (M. iii, 86).

Sāratthe[24] ca: Desetu bhante Bhagavā dhammaṁ bhikkhūnaṁ (Vin. iii. 6, 7). Tassa phāsu vihārāya hoti. Etassa pahiṇeyya.[25] Yathā no Bhagavā byākareyya, tathā pi tesaṁ byākarissāma. Kappati samaṇānaṁ āyogo. Amhākaṁ maṇinā attho (Vin. i, 220). Kim attho me buddhena. Seyyo me attho. Bahūpakārā bhante Mahāpajāpatigotamī Bhagavato (M. iii, 290). Bahūpakārā bhikkhave mātāpitaro puttānaṁ (Khu. i, 269; A. i, 131) icc' evamādi.

Sesesu akkharappayogesu pi aññe pi payogā payogavicakkhaṇehi yojetabbā.

Caggahaṇaṁ vikappanatthavāggahaṇānukaḍḍhanatthaṁ[26]. Ye keci saddā sampadānappayogikā mayā nopadiṭṭhā, tesaṁ gahaṇatthaṁ idha vikappīyati vā saddo[27]

Taṁ yathā? Bhikkhusaṁghassa pabhū ayaṁ Bhagavā. Desassa pabhū ayaṁ rājā. Khettassa pabhū ayaṁ gahapati. Araññassa pabhū ayaṁ luddako icc' evamādi.'Kvaci dutiyā tatiyā pañcamī chaṭṭhī sattamyatthesu ca[28].

[Here I did not translate the sutta.]

In conjunction with these roots: 'silāgha', praising, 'hanu', removing, 'ṭhā', standing, 'sapa', swearing 'dhāra', owing, 'piha', liking, 'kudha', being angry, 'duha', damaging, 'issa', envying; in conjunction with (roots having the meaning of) 'usūya', showing anger, in conjunction with (the roots) 'rādha', liking, and 'ikkha', seeing; in the subject of the previous (sentence) with the root 'su', hearing, when preceded by 'pati' and 'ā' and with the root 'ge', making sound, when preceded by 'anu' and 'pati'; in the meaning of announcing; in the purpose of that; in the meaning of 'tuṁ'; in the meaning of "alaṁ"; in conjuction with (the root) 'mana' in (showing) disrespect and in non living being; in the object of roots that have the meaning of going; in the meaning of benediction; (in conjunction) with "sammuti" and "bhiyya"; and in the meaning of the locative; that case has the name "sampadāna".

First, in conjunction with (the root) 'silāgha', praising: (One) praises the Buddha, praises the Dhamma, praises the Saṁgha; (he) praises his own preceptor; (he) praises you, praises me.

In conjunction with (the root) 'hanu', removing: He lies to you, he lies to me.

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24 Sādaratthe (Sī). Sārattho nāma uttamattho, cintāpanattho vā (Nyā; Sad. 126-piṭṭhe).

25 Phāsuvihārāya hotu (K).

26 Anekatthattā nipātānaṁ, caggahaṇassa ca nipātattā tapphalaṁ assento casaddaggahaṇaṁ vikappanatthavāggahaṇanukaḍḍhanatthanti āha (Nyā). Kaccāyane pana 'sattamyatthesu cā' ti casaddaggahaṇaṁ vikappanatthavāggahaṇānukaḍḍhanattham eva. Sad. sutta. 126-piṭṭhe.

27 Iti vikappayati (Sī).

28 Dutiyā pañcamī chaṭṭhī sattamyatthesu (Sī).

In conjunction with (the root) 'ṭhā', standing: The carpenter should attend to the sons' of the Sakya; should a bhikkhuni attend to a bhikkhu that is eating with water or fanning...

In conjunction with (the root) 'sapa', swearing (to tell the truth): He swears to you, he swears to me.

In conjunction with (the root) 'dhāra', owing: He owes you gold.

In conjunction with (the root) 'piha', liking: The followers of other teachings like the Buddha; the deities wish to see you; because I want the venerable; the poor like the rich.

In conjunction with (the roots) 'kudha', being angry, 'duha', damaging, 'issa', envying, 'usūya', showing anger: He is angry with Devadatta; let the great man be angry with him, do not let this country to be destroyed. The storm destroys countries. Because they have greed for honor, followers of (other) teachings are jeoulous of the monks; because they have greed for gain, followers of (other) teachings are jeoulous of the monks. Because they have greed for honor, bad people find fault with the virtuous; what is the criticism of those who know?

In conjunction with the roots 'rādha', liking, and 'ikkha', seeing, the person that does not talk, that is being questioned, and for the purpose of making known the action, that case has the name "sampadāna"; there is also the second (inflection). I like the king; what have I done wrong to the reverends? I consider the eye to see people just as I consider you (= I regard you as the eye). The Venerable Upatissa wishes the higher ordination from the Venerable Upāli.

In the former subject of the root 'su', hearing with 'pati' and 'ā' and the root 'ge', making sound, with 'anu' and 'pati'. The root 'su', hearing, when in conjunction with 'pati' and 'ā', whatever is the subject of the previous object, that subject has the name "sampadāna".

As what? The Blessed One said this to the bhikkhus.

(Here) "bhikkhū" is the indirect object (akatthitakamma) and "etaṁ" is the direct object (kathitakamma). The subject of the previous object ("etaṁ"), "Bhagavā", has the name "kattu" by the sutta "yo karoti sa kattā (§281). Thus whatever subject of the forme object, that (subject) has the name "sampadāna".

As what? Those bhikkhus listened to the Blessed One. The bhikkhus listened to the Buddha.

That which is the subject of the previous object in conjunction with the root 'ge', making sound, when it has (the prefixes) 'anu' and 'pati', that (subject) has the name "sampadāna".

As what? The bhikkhu makes the people listen to the Dhamma. The people cheer that bhikkhu; the people approve that bhikkhu.

> That who says, that is "subject",
> What is said is called "object".
> That who accepts it,
> Should be understood as "sampadāna".

In the meaning of announcing: Bhikkhus, I say to you. Great king, I say to you.

In the purpose of that: That robe should be put aside for the sake of fulfilling that which is deficient. For the sake of the Buddha, for the sake of the Dhamma, for the sake of the Saṁgha I give up (my) life.

In the meaning of 'tuṁ': The Buddha appears in the world out of compasion for the world, for the welfare, for the benefit and for the happiness of gods and humans. The Vinaya is established for the sake of the living in comfort of the bhikkhus.

In conjunction with (words that have) the meaning of 'alaṁ': 'Alaṁ' means worthy (arahati) and rejection (paṭikkhitta). The Buddha is worthy for me. The kingdom is worthy for me. The bhikkhu is worthy of the bowl. One wrestler is a match for another wrestler. In the meaning of rejection: Matter is nothing to me. I do not need silver and gold.

In not a living being and (showing) disrespect in conjunction with the root 'mana': I consider you as a log; I consider you as a rotten piece of wood.

Why it is said "anādare"? To prevent the use when there is no disrespect such as in "I consider you as gold".

Why it is said "appāṇini"? To prevent the use when there is a living being such as in "I consider you an ass".

In the object of (roots that have the) meaning of "going": Gone to the village by foot; gone to the city by foot; a few go to heaven; by going to heaven; the Saṁgha should draw back to beginning. There is also the second (inflection). (The same examples.)

In the meaning of benediction: Let there be long life to your reverence; may there be good to you; may there be health to you. May you be free from disease; may there be happiness to you; you are welcome; may there be welfare to you; may there be benefit to you.

In conjunction with "sammuti", consent: Except with the consent of the Saṁgha, it is not proper for a bhikkhu to stay away from the robe. It is good appointing me to see that Blessed One.

In conjunction with "bhiyya", more: More than the measure.

In the meaning of the seventh (inflection): I declare that to you. Sakka manifested to that me.

By taking "attha" many examples are seen.

As what? I will give you a simile; I will preach you the Dhamma.

In the meaning of the root 'sāra', going or thinking: Let the Blessed One preach the Dhamma to the bhikkhus. For his living in comfort. It should be sent to him. Just as the Blessed One explained to us, in the same way, we will explain them. Is "āyoga" allowable to the monks? We want jewels. What is the use of the Buddha to me? The benefit is the best for me. Venerable Sir, Mahāpajāpatigotamī has been very useful to the Blessed One. Bhikkhus, the mother and father are very helful to sons.

Also other examples in conjunction with the remaining words should be constructed by those who are clever with examples.

"Ca" is for dragging "vā" which has the meaning of an alternative (vikappana). Here the word "vā" is intended for dragging whatever words that are "sampadāna" examples that have not been shown by me.

As what? This Blessed One is the lord of the Saṁgha of bhikkhus. This king is the lord of the country. This householder is the lord of the field. This hunter is the lord of the forest. Sometimes also in the meaning of the second, third, fifth, sixth and seventh (inflection).

278. 320. Yo 'dhāro tam okāsaṁ (572-3).

Yo ādhāro, taṁ okāsasaññaṁ hoti. Sv ādhāro catubbidho: byāpiko, opasilesiko, vesayiko sāmīpiko cā ti.

Tattha byāpiko tāva: Jalesu khīraṁ tiṭṭhati, tilesu telaṁ, ucchūsu raso.

Opasilesiko: Pariyaṅke rājā seti; āsane upaviṭṭho saṁgho.

Vesayiko: Bhūmīsu manussā caranti; antalikkhe vāyū vāyanti; ākāse sakuṇā pakkhandanti[29].

Sāmīpiko: Vane hatthino caranti; gaṅgāyaṁ ghoso tiṭṭhati; vaje gāvo duhanti; Sāvatthiyaṁ viharati Jetavane (A. i, 1; S. i, 1).

Okāsam icc' anena kvattho? Okāse sattamī.

That which is a receptacle, that is "okāsa".

That which is a receptacle, that has the name "okāsa". The receptacle is fourfold: (1) pervading (byāpika), (2) close contact (opasilesika), (3) domain (vesayika) and (4) nearness (sāmīpika).

Here first is pervading (byāpika): Milk exists in water, oil exists in sesame, juice exist in sugarcanes.

Close contact (opasilesika): The king lies down on the couch. The Saṁgha is seated on the seat.

Domain (vesayika): Humans walk on the earth; the wind blows in the sky; birds fly in the space.

Nearness (sāmīpika): Elephants roam near the forest; the village of cowherds is near the Ganges; they milk the cows near the pen; (the Blessed One) lives near Sāvatthī in the Jeta grove.

What is purpose of (saying) "okāsa"? For the use of name "okāsa" in the sutta "okāse sattamī" (§302).

279. 292. Yena vā kayirate taṁ karaṇaṁ (552).

Yena vā kayirate, yena vā passati, yena vā suṇāti, taṁ kārakaṁ karaṇasaññaṁ hoti.

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[29] Pakkhanti (K).

Dattena vīhiṁ lunāti; vāsiyā kaṭṭhaṁ tacchati; pharasunā rukkhaṁ chindati; kudālena pathaviṁ[30] khaṇati; satthena kammaṁ karoti. Cakkhunā rūpaṁ passati (D. ii, 269); sotena saddaṁ suṇāti (D. ii, 269).

Karaṇam icc' anena kvattho? Karaṇe tatiyā.

That by which he does, that is "karaṇa".

By that he does, by that he sees, by that he hears, that case has the name "karaṇa".

He cuts the paddy with the sickle; he chips timber with the adze; he cuts the tree with the hatchet; he digs the earth with the spade; he works with a knife; he sees forms with the eye; he hears a sound with the ear.

What is purpose of (saying) "karaṇa"? For the use of name "karaṇa" in the sutta "karaṇe tatiyā" (§286).

280. 285. Yaṁ karoti taṁ kammaṁ (551).

Yaṁ vā karoti, yaṁ vā passati, yaṁ vā suṇāti, taṁ kārakaṁ kammasaññaṁ hoti.

Chattaṁ karoti; ratthaṁ karoti; rūpaṁ passati (D. ii, 269); saddaṁ suṇāti (D. ii, 269); kaṇṭakaṁ maddati; visaṁ gilati.

Kammam icc' anena kvattho? Kammatthe dutiyā.

He does that, that is "kamma".

He does that, the sees that, he hears that, that case has the name "kamma".

He makes an umbrella; he makes a chariot; he sees a form; he hears a sound; he steps on a thorn; he swallows poison.

What is the purpose of (saying) "kamma"? For the use of the name "kamma" in the sutta "kammatthe dutiyā" (§297).

281. 294. Yo karoti sa kattā (548).

Yo karoti, so kattusañño hoti.

Ahinā daṭṭho naro; garuḷena hato nāgo. Buddhena jito Māro; Upaguttena Māro bandho[31].

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30 Āvāṭaṁ (Sī).

Kattu icc' anena kvattho? Kattari ca.

That who does, he is "kattu".

That who does, he has the name "kattu".

The man is bitten by a snake; the serpent was killed by the garuḷa; Māra was defeated by the Buddha; Māra was bound by Upagutta.

What is the purpose of (saying) "kattu"? For the use of the name "kattu" in the sutta "kattari ca" (§288).

282. 295. Yo kāreti sa hetu (550).

Yo kattāraṁ kāreti, so hetusañño hoti, kattā ca.

So puriso taṁ purisaṁ kammaṁ kāreti; so puriso tena purisena kammaṁ kāreti; so puriso tassa purisassa kammaṁ kāreti. Evaṁ hāreti, pāṭheti, pāceti, dhāreti.

Hetu icc' anena kvattho? Dhātūhi ṇe-ṇaya-ṇāpe-ṇāpayā kāritāni hetvatthe.

That who causes to do, he is "hetu".

That who causes the doer to do, that (case) has the name "hetu" and "kattu".

The man causes the man to do the work. (The object of the causative can also be in the third inflection, "tena purisena" and sixth inflection, "tassa purisassa".) Thus with "hāreti", cause to bring, "pāṭheti", cause to read, "pāceti", cause to cook, "dhāreti", to hold.

What is the purpose of (saying) "hetu"? For the use of the name "hetu" in the sutta "Dhātūhi ṇe-ṇaya-ṇāpe-ṇāpayā kāritāni hetvatthe" (§438).

283. 316. Yassa vā pariggaho taṁ sāmī (575).[32]

Yassa vā pariggaho, taṁ sāmīsaññaṁ hoti.

Tassa bhikhuno paṭivīso[33]; bhikkhuno patto; tassa bhikkhuno cīvaraṁ; attano mukhaṁ.

Sāmī icc' anena kvattho? Sāmismiṁ chaṭṭhī.

[31] Baddho (K).

[32] "Vā" is used to include 'tabba', the root 'rūja', etc. See Rūpasiddhi page 168.

[33] Paṭivīso ca koṭṭhāso (Abhidhā. 485-gāthā).

Possession of that, that is "sāmī".

Possession of that, that has the name "sāmī".

Portion of that bhikkhu; the bowl of the bhikkhu; the robe of that bhikkhu; mouth of oneself.

What is the purpose of (saying) "sāmī"? For the use of the name "sāmī" in the sutta "sāmismiṁ chaṭṭhī" (§301).

284. 283. Liṅgatthe paṭhamā (577).

Liṅgatthābhidhānamatte paṭhamāvibhatti hoti.

Puriso, purisā, eko, dve, ca, vā, he, ahe, re, are.

In the property of the stem there is the first (inflection).

In just denoting the property of the stem there is the first inflection.

Man, men, one, two, and, or, hey, oh, heigh, halloo.

285. 70. Ālapane ca (578).

Ālapanatthādhike liṅgathābhidhānamatte ca paṭhamāvibhatti hoti.

Bho purisa, bhavanto purisā; bho rāja, bhavanto rājāno; he sakhe, he sakhino.

Also in addressing.

When the meaning of addressing is extra on just denoting the property of the stem there also is the first inflection.

Oh man, oh men; oh king, oh kings; hey friend, hey friends.

286. 291. Karaṇe tatiyā (591).

Karaṇakārake tatiyāvibhatti hoti.

Agginā kuṭiṁ jhāpeti; manasā ce paduṭṭhena (Khu. i, 13); manasā ce pasannena (Khu. i, 13); kāyena kammaṁ karoti (M. ii, 77).

In the instrument there is the third (inflection).

In the instrumental case there is the third inflection.

He burns the cabin with fire; if with a corrupted mind; if with a pure mind; he does the work with the body.

287. 296. Sahādiyoge ca (592).

Sahādiyogatthe[34] ca tatiyāvibhatti hoti.

Sahā 'pi Gaggena saṁgho uposathaṁ kareyya (Vin. iii, 166), vinā pi gaggena (Vin. iii, 166), mahatā bhikkhusaṁghena saddhiṁ (Vin. iii, 45; D. i, 1; ii, 81); sahassena samaṁ mitā (S. i, 18).

Also with "saha" and others.

Also in conjunction with (words) that have the meaning of "saha" and others there is the third inflection.

The Saṁgha should do the Uposatha with or without Gagga; together with the great Community of bhikkhus; measured evenly with one thousand.

288. 293. Kattari ca (594).

Kattari ca tatiyāvibhatti hoti.

Raññā hato poso; yakkhena dinno varo; ahinā daṭṭho naro.

Also in the subject.

Also in the subject there is the third inflection.

The man was killed by the king; a boon was given by the yakkha; the man was bitten by the snake.

289. 297. Hetvatthe ca (601).

Hetvatthe ca tatiyāvibhatti hoti.

Annena vasati; dhammena vasati; vijjāya vasati; sakkārena vasati.

Also in the meaning of cause.

In the meaning of cause there is also the third inflection.

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[34] Sahādīnaṁ yoge sati, tadatthe ca tatiyāvibhatti hoti, pa, ayaṁ pan' ettha padacchedo 'sahādiyoge atthe cā' ti (Nyā).

He lives because of food; he lives because of the Dhamma (because he wants to study the Dhamma); he lives because of learning (because he wants to learn); he lives because of honor (because he expects honor).

290. 298. Sattamyatthe ca (602).

Sattamyatthe ca tatiyāvibhatti hoti.

Tena kālena (Khu. iii, 41), tena samayena (Vin. i, 1). (Yena kālena, yena samayena)[35] tena kho pana samayena (Vin. i,7; iii, 1; D. ii, 76).

Also in the meaning of the seventh (inflection).

In the meaning of the seventh (inflection) there is also the third inflection.

At that time, in that occasion.

291. 299. Yen' aṅgavikāro (603).

Yena byādhimatā aṅgena aṅgino vikāro lakkhīyate, tattha tatiyāvibhatti hoti.

Akkhinā kāṇo; hatthena kuṇī; kāṇaṁ passati nettena; pādena khañjo; piṭṭhiyā khujjo.

Limb-deformation by that (part).

The deformation of the body is characterized by the part that is diseased, in that (part) there is the third inflection.

Blind by eye; cripple by hand; he sees a person that is blind by eye; lame by foot; humpbacked by back.

292. 300. Visesane ca (604).

Visesanatthe ca tatiyāvibhatti hoti.

Gottena (Khu. iii, 25) Gotamo nātho; suvaṇṇena abhirūpo; tapasā uttamo.

Also in qualifying.

In the meaning of qualifying there is also the third inflection.

[35] ( ) Sīhaḷapotthake natthi.

The Lord Gotama by clan; handsome by golden color; excellent by ascetic practices.

293. 301. Sampadāne catutthī (605).

Sampadānakārake catutthīvibhatti hoti.

Buddhassa vā Dhammassa vā Saṁghassa vā dānaṁ deti; dātā hoti samaṇassa vā brāhmaṇassa vā (A. i, 524).

In the dative there is the fourth (inflection).

In the dative case there is the fourth inflection.

He gives a gift to the Buddha, Dhamma or Saṁgha; a giver to the monk or to the brahmin.

294. 305. Namoyogādīsv api ca (606).

Namoyogādīsv api ca catutthīvibhatti hoti.

Namo te Buddhavīr' atthu (S. i, 48); sotthi pajānaṁ; namo karohi nāgassa (M. i, 196); svāgataṁ te mahārāja (Khu. v, 329; vi, 156, 331).

Also in conjunction with "namo", homage, etc.

In conjunction with "namo", homage, etc., there is also the fourth inflection.

Mighty Buddha, let there be honor to you; well being to the people; do homage to the Arahant (nāga); welcome to you great king.

295. 307. Apādāne pañcamī (607).

Apādānakārake pañcamīvibhatti hoti.

Pāpā cittaṁ nivāraye (Khu. i, 30); abbhā mutto va candimā (Khu. i, 39), bhayā muccati so naro.

In the ablative there is the fifth (inflection).

In the ablative case there is the fifth inflection.

One should restrain the mind from evil; like the moon that is freed from clouds; that man is freed from danger/fear.

296. 314. Kāraṇatthe ca (608).

Kāraṇatthe ca pañcamīvibhatti hoti.

Ananubodhā appaṭivedhā catunnaṁ ariyasaccānaṁ yathābhūtaṁ adassanā (D. ii, 77).

Also in the meaning of cause.

In the meaning of cause there is also the fifth inflection.

Because of not seeing, because of not penetrating; because of not knowing the Four Noble Truths according to reality.

297. 284. Kammatthe dutiyā (580).

Kammatthe dutiyāvibhatti hoti.

Gāvaṁ hanati; vīhayo lunāti; satthaṁ karoti; ghaṭaṁ karoti; rathaṁ karoti; dhammaṁ suṇāti (D. i, 93); Buddhaṁ pūjeti; vācaṁ bhāsati (D. ii, 13); taṇḍulaṁ pacati; coraṁ ghāteti.

In the meaning of object there is the second (inflection).

In the meaning of object there is the second inflection.

He kills the cow; he cuts the paddy; he makes a book (also knife); he makes a water-pot; he makes a chariot; he hears the Dhamma; he honors the Buddha; he says a word; he cooks the rice; he kills the thief.

298. 287. Kāladdhānam accantasaṁyoge (581).

Kāladdhānaṁ accantasaṁyoge dutiyāvibhatti hoti.

Māsaṁ maṁsodanaṁ bhuñjati; saradaṁ ramaṇīyā nadī; māsaṁ sajjhāyati. Yojanaṁ vanarāji; yojanaṁ dīgho pabbato; kosaṁ sajjhāyati.

Accantasaṁyoge ti kimatthaṁ? Saṁvacchare bhojanaṁ bhuñjati.

In constant conjunction of time and space.

When there is constant conjunction of time and space there is the second inflection.

He eats meat and rice for a month (everyday for one month); the river is beautiful during autumn; he recites for a month. The line of the forest is one *yojana* long; the mountain is one *yojana* long; he recites for a *kosa* (one quarter of a *yojana*).

What is the purpose of (saying) "accantasaṁyoge"? To prevent the the use of second inflection in the example: "He eats food during the year.

299. 288. Kammappavacanīyayutte (582-586).

Kammappavacanīyayutte dutiyāvibhatti hoti.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittissaddo abbhuggato (Vin. i, 1; iii, 45; D. i, 46, 83, 104; M. ii, 376). Pabbajitam anu pabbajiṁsu (D. ii, 25).

In connection with those that have indicated action (kammappavacanīya).

In connection with those that have indicated action there is the second inflection.

Thus the good reputation of that honorable Gotama goes up (spreads). They went forth following the example of the recluse (the Bodhisatta).

300. 286. Gati-buddhi-bhuja-paṭha-hara-kara-sayādīnaṁ kārite vā (587).

Gati-buddhi-bhuja-paṭha-hara-kara-sayādinaṁ payoge kārite dutiyāvibhatti hoti vā.

Puriso purisaṁ (gāmaṁ) gāmayati, puriso purisena vā, puriso purisassa vā. Evaṁ bodhayati, bhojayati, pāṭhayati, hārayati, kārayati, sayāpayati. Evaṁ sabbattha kārite.

Or in the causative of 'gati', 'buddhi', 'bhuja', 'paṭha', 'hara', 'kara', 'si', etc.

In conjunction with the causative of 'gati', going, 'buddhi', knowing, 'bhuja', eating, 'paṭha', reciting, 'hara', bringing, 'kara', doing, 'saya', lying down, etc. there is the second inflection.

The man causes the man to go to the village. Also the object of the causative can be in third inflection (purisena) or in the sixth inflection (purisassa). Thus with "bodhayati", he causes to know, "bhojayati", he causes to eat, "pāṭhayati", he causes to read; "hārayati", he causes to carry; "kārayati", he causes to do; "sayāpayati", he causes to lie down. Thus everywhere in the causative.

301. 315. Sāmismiṁ chaṭṭhī (609).

Sāmismiṁ chaṭṭhīvibhatti hoti.

Tassa bhikkhuno paṭivīso; tassa bhikkhuno patto; tassa bhikkhuno cīvaraṁ; attano mukhaṁ.

In the possessor there is the sixth (inflection).

In the possessor there is the sixth inflection.

Portion of that bhikkhu; the bowl of the bhikkhu; the robe of that bhikkhu; mouth of oneself.

302. 319. Okāse sattamī (630).

Okāsakārake sattamīvibhatti hoti.

Gambhīre odakantike (Khu. i, 9); pāpasmiṁ ramati mano (Khu. i, 30); bhagavati brahmacariyaṁ vussati kulaputto (M. i, 208; ii, 93).

In the locative there is the seventh (inflection).

In the locative case there is the seventh inflection.

In the depth, in the bottom of water; the mind delights in evil; the young man practices the Holy Life in the Buddha.

303. 321. Sām'-issar'-ādhipati-dāyāda-sakkhī-patibhū-pasuta-kusalehi ca (631).

Sāmī issara adhipati dāyāda sakkhī patibhū pasuta kusala icc' etehi payoge chaṭṭhīvibhatti hoti, sattamī ca.

Goṇānaṁ sāmī, goṇesu sāmī; goṇānaṁ issaro, goṇesu issaro; goṇānaṁ adhipati, goṇesu adhipati; goṇānaṁ dāyādo, goṇesu dāyādo; goṇānaṁ sakkhī, goṇesu sakkhī; goṇānaṁ patibhū, goṇesu patibhū; goṇānaṁ pasuto, goṇesu pasuto; goṇānaṁ kusalo, goṇesu kusalo.

Also with 'sāmī', owner, 'issara', lord, 'adhipati', master, 'dāyāda', inheritor, 'sakkhī', witness, 'patibhū', guarantor, 'pasuta', engaged in, 'kusala', skillful.

When in conjunction with 'sāmī', owner, 'issara', lord, 'adhipati', master, 'dāyāda', inheritor, 'sakkhī', witness, 'patibhū', guarantor, 'pasuta', engaged in, 'kusala', skillful, there is the sixth inflection and the seventh (inflection).

Owner of oxen; lord of oxen; master of oxen; inheritor of oxen; witness of oxen; guarantor (one who promises) of oxen; engaged in oxen; skillful in oxen.

304. 322. Niddhāraṇe ca (632).

Niddhāraṇatthe ca chaṭṭhīvibhatti hoti, sattamī ca.

Kaṇhā gāvīnaṁ sampannakhīratamā, kaṇhā gāvīsu sampannakhīratamā. Sāmā nārīnaṁ dassanīyatamā, sāmā nārīsu dassanīyatamā. Manussānaṁ khattiyo

sūratamo, manussesu khattiyo sūratamo. Pathikānaṁ dhāvanto sīghatamo, pathikesu dhāvanto sīghatamo.

Also in taking out.

In the meaning of taking out (selecting) there is the sixth inflection and the seventh (inflection).

Among the cows, the black cow has the most milk. Among women, the one with golden complexion[36] is the most beautiful. Among humans, the *khattiya* is the bravest. Among travelers, the one who runs is the fastest.

305. 323. Anādare ca (633).

Anādare chaṭṭhīvibhatti hoti, sattamī ca.

Rudato dārakassa pabbaji, rudantasmiṁ dārake pabbaji.

Also in disregard.

In disregard there is the sixth inflection and the seventh inflection.

Despite the crying of the son, he went forth.[37]

306. 289. Kvaci dutiyā chaṭṭhīnam atthe (588).

Chaṭṭhīnam atthe kvaci dutiyāvibhatti hoti.

Api ssu maṁ Aggivessana tisso upamā paṭibhaṁsu (M. i, 307).

Sometimes in the meaning of the sixth (inflection) there is the second (inflection).

Sometimes in the meaning of the sixth (inflection) there is the second inflection.

Indeed, Aggivessana, my three similes manifested.

307. 290. Tatiyā-sattamīnañ ca (589).

Tatiyā-sattamīnaṁ atthe ca kvaci dutiyāvibhatti hoti.

Sace maṁ samaṇo Gotamo ālapissati (S. i, 179); tvañ ca maṁ n' ābhibhāsasi (Khu. vi, 359). Evaṁ tatiyatthe.

36 "Sāmā" can mean both golden complexion or dark complexion.

37 It means that he disregarded the crying of his son and became a monk.

Pubbaṇhasamayaṁ nivāsetvā (Vin. i, 7; iii, 48; D. ii, 75; M. i, 118); ekaṁ samayaṁ Bhagavā (D. i, 1). Evaṁ sattamyatthe.

Also (in the meaning) of the third and seventh (inflection).

Also sometimes there is the second inflection in the meaning of the third and seventh (inflection).

If the monk Gotama will speak with me; and you will not talk with me. Thus in the meaning of the third inflection.

Having put on the lower robe in the morning time; on one occasion the Blessed One. Thus in the meaning of the seventh inflection.

308. 317. Chaṭṭhī ca (634).

Tatiyā-sattamīnaṁ atthe ca kvaci chaṭṭhīvibhatti hoti.

Kato me kalyāṇo, kataṁ me pāpaṁ. Evaṁ tatiyatthe.

Kusalā naccagītassa sikkhitā cāturitthiyo (Khu. vi, 156, 158); kusalo tvaṁ rathassa aṅgapaccaṅgānaṁ (M. ii, 58). Evaṁ sattamyatthe.

Kvacī ti kimatthaṁ? Yo vo Ānanda mayā dhammo ca vinayo ca desito paññato (D. ii, 126-7. Piṭṭhesu passitabbaṁ). Ānando atthesu vicakkhaṇo.

Also the sixth (inflection).

Also sometimes there is the sixth inflection in the meaning of the third and seventh (inflection).

Well done by me; evil done by me. Thus in the meaning of the third (inflection).

Graceful women, clever and trained in dancing and singing; are you skillful in the the diferent parts of the chariot? Thus in the meaning of the seventh (inflection).

What is the purpose of saying "kvaci", sometimes? To show exceptions to this rule such as in the following examples: Ānanda, the Dhamma and Vinaya preached and expounded by me. Ānanda is clever in meanings.

309. 318. Dutiyā-pañcamīnañ ca (640).

Dutiyā-pañcamīnañ ca atthe kvaci chaṭṭhīvibhatti hoti.

Tassa bhavanti vattāro (M. ii, 133-5); sahasā kammassa kattāro. Evaṁ dutiyatthe.

Assavanatā dhammassa parihāyanti (Vin. iii, 6; D. ii, 32, 40; M. i, 224; ii, 292; S. i, 139). Kinnu kho ahaṁ tassa sukhassa bhāyāmi (M. i, 313). Sabbe tasanti daṇḍassa (Khu. i, 32). Sabbe bhāyanti maccuno (Khu. i, 32). Bhīto catunnaṁ āsīvisānaṁ ghoravisānaṁ (S. ii, 381-2). Bhāyāmi ghoravisassa nāgassa. Evaṁ pañcamyatthe.

Also (in the meaning) of the second and fifth (inflection).

Also sometimes there is the sixth inflection in the meaning of the second and fifth (inflection).

They are sayers to him; suddenly doers of actions. Thus in the meaning of the second (inflection).

Because of not hearing they fall away from the Dhamma. Why should I be afraid from (of) happiness? All tremble from punishment. All fear from death. Afraid from the four dreadful, poisonous snakes. I am afraid from a dreaful and poisonous snake. Thus in the meaning of the fifth (inflection).

310. 324. Kamma-karaṇa-nimittatthesu sattamī (641).

Kamma-karaṇa-nimittatthesu sattamīvibhatti hoti.

Sundar' āvuso ime ājīvakā bhikkhūsu abhivādenti (Vin. i, 313). Evaṁ kammatthe.

Hatthesu piṇḍāya caranti (Vin. iii, 125); pattesu piṇḍāya caranti; pathesu gacchanti. Evaṁ karaṇatthe.

Dīpi cammesu haññate (Khu. vi, 172); kuñjaro dantesu haññate (Khu. vi, 172). Evaṁ nimittatthe.

The seventh (inflection) in the meaning of object, instrument and cause.

There is the seventh inflection in the meaning of object (kamma), instrument (karaṇa) and cause (nimitta).

Friend, these good ascetics pay respect to the bhikkhus. Thus in the meaning of object.

They go for alms with hands; they go for alms with bowls; they go by roads. Thus in the meaning of the instrument.

The leopard is killed because of its skin; the elephant is killed because of its tusks. Thus in the meaning of cause.

311. 325. Sampadāne ca (642).

Sampadāne ca sattamīvibhatti hoti.

Saṁghe dinnaṁ mahapphalaṁ (Khu. ii, 49); saṁghe Gotami dehi (M. iii, 296); saṁghe te dinne ahañ c' eva pūjito bhavissāmi (M. iii, 296).

Also in the dative.

Also there is the seventh inflection in the dative.

What is given to the Saṁgha brings great fruit; Gotami, let you give it to the Saṁgha; if given to the Saṁgha by you, I will also be honored.

312. 326. Pañcamyatthe ca (643).

Pañcamyatthe ca sattamīvibhatti hoti.

Kadalīsu gaje rakkhanti.

Also in the meaning of the fifth (inflection).

Also there is the seventh inflection in the meaning of the fifth (inflection).

They keep the elephants away from the plantains.

313. 327. Kāla-bhāvesu ca (644).

Kāla-bhāvesu ca kattari payujjamāne sattamīvibhatti hoti.

Pubbaṇhasamaye gato; sāyanhasamaye[38] āgato. Bhikkhūsu bhojīyamānesu gato; (bhikkhūsu) bhuttesu āgato. Gosu duyhamānesu gato; (gosu) duddhāsu āgato.

Also in time and state.

When the agent is used in time (kāla) and state (bhāva), there is also the seventh inflection.

(He) went at the morning time; (he) came at the evening time. When the bhikkhus were being fed, (he) went; when the bhikkhus have eaten, (he) came. When the cows were being milked, (he) went; when the cows have been milked, (he) came.

[38] Sāyanhasamaye (Rū. iii, 327; Sad. iii, 644); sāyaṇhasamaye (Mog. iii, 110).

314. 328. Upa-'dhyādhik'-issaravacane (645).

Upa adhi icc' etesaṁ payoge adhika-issaravacane sattamīvibhatti hoti.

Upa khāriyaṁ doṇo; upa nikkhe kahāpaṇaṁ. Adhi Brahmadatte Pañcālā, adhi naccesu Gotamī, adhi devesu Buddho.

There is the the seventh inflection in conjunciton with 'upa' and 'adhi' when they mean 'adhika', excess and 'issara', authority, superiority.

A *doṇa* in excess of a *kāri* (one *kāri* plus one *doṇa*); a *kahāpaṇa* in excess of a *nikkha*. The Pañcālas are subjects of Brahmadatta; Gotamī is superior to the dancers; The Buddha is superior to the gods.

315. 329. Maṇḍit'-ussukkesu tatiyā (646).

Maṇḍita ussukka icc' etesv atthesu tatiyāvibhatti hoti, sattamī ca.

Ñāṇena pasīdito, ñāṇasmiṁ vā pasīdito; ñāṇena ussukko, ñāṇasmiṁ vā ussukko Tathāgato vā tathāgatagotto vā.

There is the third inflection with 'maṇḍita', clear and 'ussukka', zeal.

In the meanings of "maṇḍita", clear, and "ussuka", zeal, energy, there is the third inflection and also the seventh (inflection).

Clear by understanding or clear in understanding; The Tathāgata or one belonging to his clan is energetic by understanding or energetic in understanding.

Iti nāma-kappe kāraka-kappo chaṭṭho kaṇḍo

Kāraka-kappo niṭṭhito.

4-SAMĀSA-KAPPA
4-Compound Chapter

SATTAMA-KAṆḌA
Seventh Section

[This chapter deals with the different types of compounds.]

316. 331. Nāmānaṁ samāso yuttattho (675).

Tesaṁ nāmānaṁ payujjamānapadatthānaṁ yo yuttattho, so samāsasañño hoti.

Kaṭhinadussaṁ (Vin. iii, 352); āgantukabhattaṁ (Vin. iii, 460); jīvitindriyaṁ (Abhi. i, 20, 168); samaṇabrāhmaṇā (D. i, 6; M. i, 114-5); Sāriputtamoggallānā (Vin. iii, 50; M. ii, 119); brāhmaṇagahapatikā (A. i, 386; ii, 26).

Nāmānam iti kimatthaṁ? Devadatto pacati. Yaññadatto pacati.

Yuttattho ti kimatthaṁ? Bhaṭo rañño; putto Devadattassa.

Samāsa icc' anena kvattho? Kvaci samāsantagatānam akāranto.

[Here "yuttattha" has two meanings: (1) connected meaning and (2) words that have their meaning connected.]

The connected meaning of nouns is (called) a compound (samāsa).

The connected meaning of those nouns that have connected words and meanings, that has the name compound (samāsa).

A cloth for *Kathina*; a meal for the guest; life faculty; monks and brahmins; Sāriputta and Moggallāna; brahmins and householders.

Why it is said "nāmānaṁ"? To prevent the formation of compounds with those which are not nouns such as in the following examples. Devadatta cooks. Yaññadatta cooks.

Why it is said "yuttattho"? To prevent the the formation of compounds when words are not connected in meaning such as in the following examples. Soldier of the king; son of Devadatta.

What is the purpose of saying "samāsa"? For the use of the name "samāsa" in the sutta "kvaci samāsantagatānam akāranto" (§337).

317. 332. Tesaṁ vibhattiyo lopā ca (676-7).

Tesaṁ yuttatthānaṁ samāsānaṁ vibhattiyo lopā ca honti.

Kathinadussaṁ (Vin. iii, 352); āgantukabhattaṁ (Vin. iii, 460).

Tesaṁgahaṇena samāsa-taddhit'-ākyāta-kitakānaṁ vibhatti-paccaya-pad'-akkhar'-āgamā ca lopā honti[1]. Vāsiṭṭho (D. iii, 66; M. ii, 407); venateyyo (Khu. v, 204).

Caggahaṇam avadhāraṇatthaṁ. Pabhaṅkaro (Khu. i, 430); amantandado (S. i, 29); Medhaṅkaro (Khu. iv, 381); Dīpaṅkaro (Khu. iv, 323-381).

The infections of those are elided.

The inflections of those compounds that have connected meaning are elided.

A cloth for *Kathina*; a meal for the guest.

By taking "tesaṁ", the inflections (vibhatti), suffixes (paccaya), words (pada), syllables (akkhara) and insertions (āgama) of compounds (samāsa), secondary derivatives (taddhita), verbs (ākyāta), and primary derivatives (kitaka) are also to be elided. Vāsiṭṭho; venateyyo.

Taking "ca" is for the purpose of restriction. Maker of light (sun); giver of the Deathless; Medhaṅkaro; Dīpaṅkaro.

318. 333. Pakati c' assa sarantassa (693).

Luttāsu vibhattīsu assa sarantassa liṅgassa pakatirūpāni honti.

Cakkhusotaṁ (Khu. i, 211); mukhanāsikaṁ; rājaputto (Khu. iii, 205); rājapuriso (A. i, 170).

There is the original form of those that end in a vowel.

When the inflections are elided of those stems that end in a vowel, there are the original forms.

Eye and ear; mouth and nose; son of the king; man of the king.

319. 330. Upasagga-nipātapubbako abyayībhāvo (696).

Upassagga-nipātapubbako samāso abyayībhāvasañño hoti.

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[1] Vibhatti, pa, gamānañ ca lopā honti (Sī, K).

Nagarassa samīpe pavattati kathā iti upanagaraṁ; darathānaṁ abhāvo niddarathaṁ; makasānaṁ[2] abhāvo nimmakasaṁ; vuḍḍhānaṁ paṭipāṭi yathāvuḍḍhaṁ (VinA. i, 10); ye ye vuḍḍhā vā yathāvuḍḍhaṁ (VinA. i, 10); jīvassa yattako paricchedo yāvajīvaṁ (Vin. i, 27; iii, 63); cittam adhikicca pavattanti te dhammā ti adhicittaṁ (Vin. iii, 278; A. i, 232); pabbatassa tiro tiropabbataṁ (D. i, 73; M. i, 41; A. i, 170); sotassa pati pavattati nāvā iti patisotaṁ; pāsādassa anto antopāsādaṁ.

Abyayībhāvam icc' anena kvattho? Aṁvibhattīnam akārantā abyayībhāvā.

That which has a prefix or a particle in front is an adverbial compound (abyayībhāva).[3]

The compound that has a prefix or a particle in front has the name "adverbial compound".

"Upanagaraṁ", the talk that arises near the city is called; "niddarathaṁ", absence of distress; "nimmakasaṁ", absence of mosquitoes; "yathāvuḍḍhaṁ", following the order of the older ones (according to seniority); "yāvajīvaṁ", as far as life goes; "adhicittaṁ", those states that exists referring to the mind; "tiropabbataṁ", across the mountain; "patisotaṁ", the ship that goes against the current; "antopāsādaṁ", inside the mansion.

What is the purpose of (saying) "abyayībhāva"? For the use of the name " abyayībhāva" in the sutta "aṁvibhattīnam akārantā abyayībhāvā" (§341),

320. 335. So napuṁsakaliṅgo (698).

So abyayībhāvasamāso napuṁsakaliṅgo 'va daṭṭhabbo.

Kumārīsu adhikicca pavattati kathā iti adhikumāri; vadhuyā samīpe pavattati kathā iti upavadhu; gaṅgāya samīpe pavattati kathā iti upagaṅgaṁ; maṇikāya samīpe pavattati kathā iti upamaṇikaṁ.

It has the neuter gender.

That adverbial compound should be regarded as (belonging) to the neuter gender.

"Adhikumāri", talk that arises referring to maidens; "upavadhu", talk that arises near the daugther-in-law; "upagaṅgaṁ", talk that arises near the Ganges; "upamaṇikaṁ", talk that arises near the big vessel.

321. 349. Diguss' ekattaṁ (699).

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[2] Masakānaṁ (K). "Makaso" ti pāṭho yeva bahūsu pāḷiaṭṭhakathāsu dissati. Ḍaṁsamakasavātātapasarīsapasamphassānaṁ (D. iii, 107; Vin. ii, 171). Ḍaṁsamakasavātātapasarīsapasamphassehi (M. i, 120). Makasā ti sabbam akkhikā (MA. i, 360). Andhamakasā (Khu. i, 282). Makasā ti makasā yeva (SuttanipātaA. i, 30; Visuddhi. i, 30).

[3] "Abyayībhāva" means becoming like an indeclinable (abyaya).

Digussa samāsassa ekattaṁ hoti, napuṁsakaliṅgattañ ca.

Tayo lokā tilokaṁ; tayo daṇḍā tidaṇḍaṁ; tīṇi nayanāni tinayanaṁ; tayo siṅgā tisiṅgaṁ. Catasso disā catuddisaṁ (D. i, 243); pañca indriyāni pañcindriyaṁ (A. i, 468).

There is the state of one of a numerical compound (digu).

There is the state of one (singular) of a numerical compound (digu) and the state of the neuter gender.

"Tilokaṁ", the three worlds; "tidaṇḍaṁ", three sticks; "tinayanaṁ", three eyes; "tisiṅgaṁ", three horns; "catuddisaṁ", four directions; "pañcindriyaṁ", five faculties.

322. 359. Tathā dvande pāṇitūriyayoggasenaṅga-khuddajantuka-vividhaviruddha-visabhāgatthādīnañ ca (700).

Tathā dvande samāse pāṇitūriyayoggasenaṅga-khuddajantuka-vividhaviruddha-visabhāgattha icc' evamādīnaṁ ekattaṁ hoti, napuṁsakaliṅgattañ ca.

Taṁ yathā? Cakkhu ca sotañ ca cakkhusotaṁ (Khu. i, 211); mukhañ ca nāsikā ca mukhanāsikaṁ; chavi ca maṁsañ ca lohitañ ca chavimaṁsalohitaṁ. Evaṁ pāṇyaṅgatthe.

Saṅkho ca paṇavo ca saṅkhapaṇavaṁ (D. i, 75); gītañ ca vāditañ ca gītavāditaṁ (D. i, 5); daddari ca ḍiṇḍimo ca daddariḍiṇḍaṁ[4]. Evaṁ tūriyaṅgatthe.

Phālo ca pācanañ ca phālapācanaṁ (S. i, 175; Khu. i, 291; SuttanipataA. 132)[5]; yugañ ca naṅgalañ ca yuganaṅgalaṁ (S. i, 175; Khu. i, 291; SuttanipataA. 132)[6]. Evaṁ yoggaṅgatthe.

Asi ca cammañ ca asicammaṁ (M. i, 121; A. ii, 82); dhanu ca kalāpo ca dhanukalāpaṁ (M. i, 121; A. ii, 82); hatthī ca asso ca hatthi-assaṁ; ratho ca pattiko ca rathapattikaṁ. Evaṁ senaṅgatthe.

Ḍaṁsā ca makasā ca ḍaṁsamakasaṁ (M. i, 12); kuntho ca kipilliko ca kunthakipillikaṁ (Vin. iii, 134); kīṭo ca sarīsapo ca kīṭasarīsapaṁ. Evaṁ khuddajantukatthe.

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[4] Daddaridindimaṁ (Sadd.). Daddaridenḍimaṁ (Sī).

[5] Phālapājanaṁ (K).

[6] Phālapājanaṁ (K).

Ahi ca nakulo ca ahinakulaṁ (DhA. i, 32); biḷāro ca mūsiko ca biḷāramūsikaṁ; kāko ca ulūko ca kākolūkaṁ (DhA. i, 32). Evaṁ vividhaviruddhatthe.

Sīlañ ca paññāṇañ ca sīlapaññāṇaṁ (A. ii, 26); samatho ca vipassanā ca samathavipassanaṁ (AbhA. i, 240); vijjā ca caraṇañ ca vijjācaraṇaṁ (A. ii, 2). Evaṁ visabhāgatthe.

Ādiggahaṇaṁ kimatthaṁ? Dāsī ca dāso ca dāsidāsaṁ (D. i, 5; M. ii, 366; Khu. vii, 37); itthī ca pumā ca itthipumaṁ; patto ca cīvarañ ca pattacīvaraṁ (Vin. i, 11; iii, 130); chattañ ca upāhanā ca chattupāhanaṁ (Vin. ii, 451; DhA. i, 241); tikañ ca catukkañ ca tikacatukkaṁ; veno ca rathakāro ca venarathakāraṁ; sākuṇiko ca māgaviko ca sākuṇikamāgavikaṁ; dīgho ca majjhimo ca dīghamajjhimaṁ icc' evamādi.

Likewise, in a copulative compound (dvanda) there is also (singular and neuter gender) of parts of beings (pāṇi-aṅga), musical instruments (tūriya-aṅga), parts of a vehicle (yogga-aṅga), parts of an army (senaṅga), small creatures (khuddajantuka), different enemies (vividhaviruddha), opposite meaning (visabhāgattha), etc. (ādi).

Likewise, in a copulative compound there is singular and neuter gender of parts of beings, musical instruments, parts of a vehicle, parts of an army, small creatures, different enemies, opposite meaning.

As what? "Cakkhusotaṁ", eye and ear; "mukhanāsikhaṁ", mouth and nose; "chavimaṁsalohitaṁ", skin, flesh and blood. Thus in the meaning of parts of beings.

"Saṅkhapaṇavaṁ", conch and small drum; "gītavāditaṁ", singing and playing; "daddariḍiṇḍaṁ", drums. Thus in the meaning of musical instruments.

"Phālapācanaṁ", ploughshare and goad; "yuganaṅgalaṁ", yoke and plough. Thus in the meaning of parts of a vehicle.

"Asicammaṁ", sword and shield; "dhanukalāpaṁ", bow and case of arrows; "hatthi-assaṁ", elephant and horse; "rathapattikaṁ", chariot and soldier. Thus in the meaning of parts of an army.

"Daṁsamakasaṁ", fly and mosquito; "kunthakipillikaṁ", ant and white ant; "kīṭasarīsapaṁ", moth and snake. Thus in the meaning of small creatures.

"Ahinakulaṁ", snake and mongoose; "biḷāramūsikaṁ", cat and mouse; "kākolūkaṁ", crow and owl. Thus in the meaning of different enemies.

"Sīlapaññāṇaṁ", virtue and wisdom; "samathavipassanaṁ", tranquility and insight; "vijjācaraṇaṁ", vision and conduct. Thus in the meaning of opposites.

What is the purpose of taking "ādi"? To include the following: "Dāsidāsaṁ", male and female slave; "itthipumaṁ", female and male; "pattacīvaraṁ", bowl and robe; "chattupāhanaṁ", umbrella and sandals; "tikacatukkhaṁ", triad and quartet; "venarathakāraṁ", bambu weaver and shoemaker; "sākuṇikamāgavikaṁ", fowler and hunter; "dīghamajjhimaṁ", long and middle.

323. 360. Vibhāsā rukkha-tiṇa-pasu-dhana-dhañña-janapadādīnañ ca (701).

Rukkha tiṇa pasu dhana dhañña janapada icc' evamādīnaṁ vibhāsā ekattaṁ hoti, napuṁsakaliṅgattañ ca dvande samāse.

Assattho ca kapītano[7] ca assatthakapītanaṁ, assatthakapītanā vā. Usīrañ ca bīraṇañ ca usīrabīraṇaṁ, usīrabīraṇā vā. Ajo ca eḷako ca ajeḷakaṁ, ajeḷakā (D. i, 5; M. i, 217; A. i, 351) vā. Hiraññañ ca suvaṇṇañ ca hiraññasuvaṇṇaṁ (D. i, 108; M. ii, 258), hiraññasuvaṇṇā vā. Sāli ca yavo ca sāliyavaṁ, sāliyavā vā. Kāsī ca Kosalā ca Kāsikosalaṁ, Kāsikosalā va.

Ādiggahaṇaṁ kimatthaṁ? Sāvajjañ ca anavajjañ ca sāvajjānavajjaṁ (A. i, 126), sāvajjānavajjā vā. Hīnañ ca paṇītañ ca hīnapaṇītaṁ (A. i, 126), hīnapaṇītā vā. Kaṇho ca sukko ca kaṇhasukkaṁ (A. i, 553), kaṇhasukkā vā.

Optionally also "rukkha", tree, "tiṇa", grass, "pasu", beast, "dhana", wealth, "dhañña", grain, "janapada", district, etc.

In a copulative compound, (the words) "rukkha", tree, "tiṇa", grass, "pasu", beast, "dhana", wealth, "dhañña", grain, "janapada", district, etc., optionally are singular and neuter.

"Assattha-kapītanaṁ" or "assattha-kapītanā", banyan tree and wood-apple. "Usīra-bīraṇaṁ" or "usīra-bīraṇā", fragrant root and grass. "Ajeḷakaṁ" or "ajeḷakā", goat and wild goat. "Hirañña-suvaṇṇaṁ or "hirañña-suvaṇṇā", silver and gold. "Sāli-yavaṁ" or "sāli-yavā", rice and barley. "Kāsi-kosalaṁ" or "Kāsi-kosalā", Kāsī and Kosalā.

What is the purpose of taking "ādi"? To allow the application of this rule in other cases. "Sāvajjānavajjaṁ" or "sāvajjānavajjā", faulty and faultless. "Hīna-paṇītaṁ" or "hīna-paṇītā", low and excellent. "Kaṇha-sukkaṁ" or "kaṇha-sukkā", black and white.

324. 339. Dvipade tulyādhikaraṇe kammadhārayo (702).

Dve padāni tulyādhikaraṇāni yadā samasyante, tadā so samāso kammadhārayasañño hoti.

Mahanto ca so puriso cā ti mahāpuriso (A. i, 346; Khu. i, 64); kaṇho ca so sappo cā ti kaṇhasappo (Vin. i, 24); nīlañ ca taṁ uppalañ cā ti nīluppalaṁ; lohitañ ca taṁ candanañ cā ti lohitacandanaṁ; brāhmaṇī ca sā dārikā cā ti

[7] Gaddabhaṇḍo kapītano (Abhidhana. 562-Gāthā), kapi calane, tano, dīgho āgamassa. Kandarālo, pilakkho pi (Dhāna-Ṭi. 375). Kapitthana (Sī. Moga. iii, 19). Kapitthanāti pilakkhā (JA. ii, 403) nigrodhā ca kapitthanā (Khu. v, 90; vi, 353, 354, 361). "Kapittho" ti pāṭho pi pāvacane atthi, tathā pi so idha nādhippeto. Ambā kapitthā panasā (Khu. vi, 339), ambā jambū kapitthā ca (Khu. vi, 343). Kabiṭṭho ca kapitthotha (Abhidhāna. 551-Gāthā).

brāhmaṇadārikā; khattiyā ca sā kaññā cā ti khattiyakaññā (M. i, 122; A. i, 526).

Kammadhāraya icc' anena kvattho? Kammadhārayasaññe ca.

When two words referring to the same thing (are compounded), there is an adjectival compound (kammadhāraya).

When two words referring to the same thing are compounded, this compound has the name "adjectival compound".

"Mahāpuriso", great man; "kaṇha-sappo", black snake (cobra); "nīluppalaṁ", blue lily; "lohita-candanaṁ", red sandal; "brāhmaṇa-dārikā", brahmin girl; "khattiya-kaññā", *Khattiya* girl.

Why it is said "kammadhāraya"? For the use of the name " kammadhāraya" in the sutta "kammadhārayasaññe" (§332).

325. 348. Saṅkhyāpubbo digu (703).

Saṅkhyāpubbo kammadhārayasamāso digusañño hoti.

Tīṇi malāni timalaṁ; tīṇi phalāni tiphalaṁ; tayo lokā tilokaṁ; tayo daṇḍā tidaṇḍaṁ; catasso disā catuddisaṁ (D. i, 234); pañca indriyāni pañcindriyaṁ (A. i, 468); satta Godāvariyo sattagodāvaraṁ.

Digu icc' anena kvattho? Diguss' ekattaṁ.

(The adjectival compound) that has a numeral as its first member is a numerical compound (digu).

The adjectival compound that has a numeral as the first member has the name "numerical compound".

"Timalaṁ", three impurities; "tiphalaṁ", three fruits; "tilokaṁ", three worlds; "tidaṇḍaṁ", three sticks; "catuddisaṁ", four directions; "pañcindriyaṁ", five faculties; "sattagodāvaraṁ", seven Godāvarī rivers.

What is the purpose of (saying) "digu"? For the use of the name "digu" in the sutta "diguss' ekattaṁ" (§321).

326. 341. Ubhe tappurisā (707).

Ubhe digukammadhārayasamāsā tappurisasaññā honti.

Na brāhmaṇo abrāhmaṇo (D. iii, 67); na vasalo avasalo; na bhikkhu abhikkhu (Vin. ii, 412); na pañcavassaṁ apañcavassaṁ; na pañcapūlī apañcapūlī; na

sattagodāvaraṁ asattagodāvaraṁ; na dasagavaṁ adasagavaṁ; na pañcagavaṁ apañcagavaṁ.

Tappurisa icc' anena kvattho? Attaṁ n' assa tappurise.

Both are determinative compounds (tappurisa).

Both, the numerical compound and adjectival compounds, are called determinative compounds.

"Abrāhmaṇo", not a brahmin; "avasalo", not an outcast; "abhikkhu", not a bhikkhu; "apañcavassaṁ", not five rains; "apañcapūlī", not five packages; "asattagodāvaraṁ", not seven Godāvarī rivers; "adasagavaṁ", not ten cows; "apañcagavaṁ", not five cows.

Why it is said "tappurisa"? In a dependent determinative compound there is "a" of "na".

327. 351. Amādayo parapadebhi (704).

Tā amādayo nāmehi parapadebhi yadā samasyante, tadā so samāso tappurisasañño hoti.

Bhūmiṁ gato bhūmigato (M. ii, 258; S. i, 102); sabbarattiṁ sobhaṇo sabbarattisobhaṇo; apāyaṁ gato apāyagato; issarena kataṁ issarakataṁ; sallena viddho sallaviddho (M. ii, 92; Khu. vii, 4); kathinassa dussaṁ kathinadussaṁ (Vin. iii, 352); āgantukassa bhattaṁ āgantukabhattaṁ (Vin. iii, 406); methunā apeto methunāpeto; corā bhayaṁ corabhayaṁ; rañño putto rājaputto (D. i, 49; Khu. iii, 205); Dhaññānaṁ rāsi dhaññarāsi; rūpe saññā rūpasaññā (A. iii, 211); saṁsāre dukkhaṁ saṁsāradukkhaṁ.

"Aṁ", etc. with the following nouns.

When the (inflections) "aṁ", etc., are compounded with the following nouns, that compound has the name "determinative compound" (tappurisa).

"Bhūmigato", gone to the earth; "sabbarattisobhaṇo", beautiful for the whole night; "apāyagato", gone to hell; "issarakataṁ", made by the creator; "sallaviddho", pierced by an arrow; "kathinadussaṁ", a cloth for *Kathina*; "āgantukabhattaṁ", a meal for the guest; "methunāpeto", one who refrains from sexual intercourse; "corabhayaṁ", fear/danger from thieves; "rājaputto", son of the king; "dhaññarāsi", a heap of grain; "rūpasaññā", perception in form; "saṁsāradukkhaṁ", the suffering in the round of rebirths.

328. 352. Aññapadatthesu bahubbīhi (708).

Aññesaṁ padānaṁ atthesu dve nāmāni, bahūni nāmāni yadā samasyante, tadā so samāso bahubbīhisañño hoti.

Āgatā samaṇā imaṁ saṁghārāmaṁ so 'yaṁ āgatasamaṇo, saṁghārāmo. Jitāni indriyāni anena samaṇena so 'yaṁ jitindriyo (VimānaA. 262), samaṇo. Dinno suṅkho yassa rañño so 'yaṁ dinnasuṅkho, rājā. Niggatā janā asmā gāmā so 'yaṁ niggatajano, gāmo. Chinno hattho yassa purisassa so 'yaṁ chinnahattho, puriso. Sampannāni sassāni yasmiṁ janapade so 'yaṁ sampannasasso, janapado.

Nigrodhassa parimaṇḍalo nigrodhaparimaṇḍalo, nigrodhaparimaṇḍalo iva parimaṇḍalo yo rājakumāro so 'yaṁ nigrodhaparimaṇḍalo. Atha vā nigrodhaparimaṇḍalo iva parimaṇḍalo yassa rājakumārassa so 'yaṁ nigrodhaparimaṇḍalo (D. ii, 15; DA. ii, 40; D. iii, 118), rājakumāro.

Cakkhuno bhūto cakkhubhūto, cakkhubhūto iva bhūto yo Bhagavā so 'yaṁ cakkhubhūto (M. i, 157; MA. i, 380), Bhagavā.

Suvaṇṇassa vaṇṇo suvaṇṇavaṇṇo, suvaṇṇavaṇṇo viya vaṇṇo yassa Bhagavato so 'yaṁ suvaṇṇavaṇṇo (D. ii, 15; DA. ii, 38; JA. i, 79), Bhagavā.

Brahmuno saro brahmassaro, brahmassaro viya saro yassa Bhagavato so 'yaṁ brahmassaro (D. ii, 16; DA. ii, 42), Bhagavā.

Sayaṁ-patita-paṇṇa-puppha-phala-vāyu-toy'-āhārā ti[8] paṇṇañ ca pupphañ ca phalañ ca paṇṇapupphaphalāni, sayam eva patitāni sayaṁpatitāni, sayaṁpatitāni ca tāni paṇṇapupphaphalāni ceti sayaṁpatitapaṇṇapupphaphalāni, vāyu ca toyañ ca vāyutoyāni, sayaṁpatitapaṇṇapupphaphalāni ca vāyutoyāni ca, sayaṁpatitapaṇṇa-pupphaphalavāyutoyāni, sayaṁpatitapaṇṇapupphaphalavāyutoyāni āhārā yesaṁ te sayaṁpatitapaṇṇapupphaphalavāyutoyāhārā, isayo. Yam ettha vattabbaṁ, taṁ heṭṭhā vuttam eva. Ayaṁ pana dvanda-kammadhāraya-gabbho tulyādhikaraṇabahubbīhi.

Atha vā: Sayaṁpatitapaṇṇapupphaphalavāyutoyehi āhārā yesaṁ te sayaṁpatitapaṇṇapupphaphalavāyutoyāhārā. Ayaṁ pana bhinnādhikaraṇabahubbīhi.

Nānā-duma-patita-puppha-vāsita-sānū ti nānā pakārā dumā nānādumā, nānā-dumehi patitāni nānādumapatitāni, nānādumapatitāni ca tāni pupphāni ceti nānādumapatitapupphāni, nānādumapatitapupphehi vāsitā nānādumapatita-pupphavāsitā, nānādumapatitapupphavāsitā sānū yassa pabbatarājassa so 'yaṁ nānādumapatitapupphavāsitasānu, pabbatarājā. Ayaṁ pana kammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

[8] Sīhaḷakaccāyanapotthakesu 'sayaṁpatitapaṇṇapupphaphalavāyutoyāhārā' ti payogato paṭṭhāya kevalaṁ samāsapadāni yeva dissanti, na paṇṇañcātyādīni nibbacanāni.

Atha vā: Vāsitā sānū vāsitasānu; sāpekkhatte sati pi gamakattā[9] samāso. Nānādumapatitapupphehi vāsitasānū yassa pabbatarājassa so 'yaṁ nānādumapatitapupphavāsitasānu, pabbatarājā. Ayaṁ pana bhinnādhikaraṇabahubbīhi.

Byālamb'-ambu-dhara-bindu-cumbita-kūṭo ti ambuṁ dhāretī ti ambudharo, ko so? Pajjunno. Vividhā ālambo byālambo, byālambo ca so ambudharo cā ti byālambambudharo, byālambambudharassa bindū byālambambudharabindū, byālambambudharabindūhi cumbito byālambambudharabinducumbito, byālambambudharabinducumbito kūṭo yasssa pabbatarājassa so 'yaṁ byālambambudharabinducumbikakūṭo. Ayaṁ pana kammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā: Cumbito kūṭo cumbitakūṭo, sāpekkhatte sati pi gamakattā samāso. Byālambambudharabindūhi cumbitakūṭo yassa pabbatarājassa so 'yaṁ byālambambudharabinducumbitakūṭo. Ayaṁ pana bhinnādhikaraṇabahubbīhi.

Amita-bala-parakkama-jutī ti na mitā amitā, balañ ca parakkamo ca juti ca balaparakkamajutiyo, amitā balaparakkamajutiyo yassa so 'yaṁ amitabalaparakkamajuti. Ayaṁ pana kammadhāraya-dvandagabbho tulyādhikaraṇabahubbīhi.

Pīṇor'-akkh'-aṁsa-bāhū ti uro ca akkhañ ca aṁso ca bāhu ca urakkhaṁsabāhavo, pīṇā urakkhaṁsabāhavo yassa Bhagavato so 'yaṁ pīṇorakkhaṁsabāhu. Ayaṁ pana dvandagabbho tulyādhikaraṇabahubbīhi.

Pīṇa-gaṇḍa-vadana-than'-ūru-jaghanā ti gaṇḍo ca vadanañ ca thano ca ūru ca jaghanañ ca gaṇḍavadanathanūrujaghanā, pīṇā gaṇḍavadanathanūrujaghanā yassā sā 'yaṁ pīṇagaṇḍavadanathanūrujaghanā. Ayam pi dvandagabbho tulyādhikaraṇabahubbīhi.

Pavara-surāsura-garuḍa-manuja-bhujaga-gandhabba-makuṭa-kūṭa-cumbita-sela-saṁghaṭṭita-caraṇo ti surā ca asurā ca garuḍā ca manujā ca bhujagā ca gandhabbā ca surāsuragaruḍamanujabhujagagandhabbā, pavarā ca te surāsuragaruḍamanujabhujagagandhabbā ceti pavarasurāsuragaruḍamanujabhujagagandhabbā, pavarasurāsuragaruḍamanujabhujagagandhabbānaṁ makuṭāni pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭāni, pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭānaṁ kūṭāni pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭāni, pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭesu cumbitā pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā, pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā ca te selā cā ti pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭakūṭa-

[9] Gammakattā (K).

cumbitaselā,
pavarasurāsuragaruḍamanujabhujagandhabbamakūṭacumbitaselehi
saṁghaṭṭitā
pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbita-
selasaṁghaṭṭitā, pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭa-
cumbitaselasaṁghaṭṭitā caraṇā yassa tathāgatassa so 'yaṁ
pavarasurāsuragaruḍa-
manujabhujagagandhabbamakuṭakūṭacumbitaselasaṁghaṭṭitacaraṇo, tathāgato.
Ayaṁ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā: Saṁghaṭṭitā caraṇā saṁghaṭṭitacaraṇā, sāpekkhatte sati pi gamakattā samāso.
Pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitaselehi
saṁghaṭṭitacaraṇā yassa tathāgatassa so 'yaṁ pavarasurāsuragaruḍamanuja-
bhujagagandhabbamakuṭakūṭacumbitaselasaṁghaṭṭitacaraṇo. Ayaṁ pana
bhinnādhikaraṇabahubbīhi.

Catuddiso ti catasso disā yassa so 'yaṁ catuddiso (A. ii, 119; Khu. i, 286), Bhagavā.

Pañcakkhū ti pañca cakkhūni yassa tathāgatassa so 'yaṁ pañcacakkhu, Tathāgato.

Dasabalo ti dasa balāni yassa so 'yaṁ dasabalo (Khu. iii, 373), Bhagavā.

Anantañāṇo ti n' assa anto anantaṁ, anantaṁ ñāṇaṁ yassa tathāgatassa so 'yaṁ anantañāṇo (Khi. iii, 373), Tathāgato.

Amita-ghana-sarīro ti na mitaṁ amitaṁ, ghanaṁ eva sarīraṁ ghanasarīraṁ, amitaṁ ghanasarīraṁ yassa tathāgatassa so 'yaṁ amitaghanasarīro, Tathāgato.

Amita-bala-parakkama-patto ti na mitā amitā, balañ ca parakkamo ca balaparakkamā, amitā eva balaparakkamā amitabalaparakkamā, amitabalaparakkamā pattā yena so' yaṁ amitabalaparakkamapatto, Bhagavā. Ayaṁ pana kammadhārayadvandagabbho tulyādhikaraṇabahubbīhi.

Matta-bhamara-gaṇa-cumbita-vikasita-puppha-valli-nāgarukkhopasobhita-kandaro ti mattā eva bhamarā mattabhamarā, mattabhamarānaṁ gaṇā matta-bhamaragaṇā, mattabhamaragaṇehi cumbitāni mattabhamaragaṇacumbitāni, vikasitāni eva pupphāni vikasitapupphāni, mattabhamaragaṇacumbitāni vikasitapupphāni yesaṁ te ti mattabhamaragaṇacumbitavikasitapupphā, valli ca nāgarukkho ca vallināgarukkhā, mattabhamaragaṇacumbitavikasitapupphā ca te vallināgarukkhā ceti
mattabhamaragaṇacumbitavikasitapupphavallināgarukkhā,

mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi upasobhitāni mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni, mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni kandarāni yassa pabbatarājassa so 'yaṁ mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro, pabbatarājā. Ayaṁ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā: Upasobhitāni kandarāni upasobhitakandarāni, sāpekkhatte sati pi gamakattā samāso. Mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi upasobhitakandarāni yassa pabbatarājassa so 'yaṁ mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro, pabbatarājā. Ayaṁ pana bhinnādhikaraṇabahubbīhi.

Nānā-rukkha-tiṇa-patita-pupphopasobhita-kandaro ti rukkho ca tiṇañ ca rukkhatiṇāni, nānā pakārāni eva rukkhatiṇāni nānārukkhatiṇāni, nānārukkhatiṇehi patitāni nānārukkhatiṇapatitāni, nānārukkhatiṇapatitāni ca tāni pupphāni ceti nānārukkhatiṇapatitapupphāni, nānārukkhatiṇapatitapupphehi upasobhitāni nānārukkhatiṇapatitapupphopasobhitāni, nānārukkhatiṇapatitapupphopasobhitāni kandarāni yassa pabbatarājassa so 'yaṁ nānārukkhatiṇapatitapupphopasobhitakandaro, pabbatarājā. Ayaṁ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā: Upasobhitāni eva kandarāni upasobhitakandarāni (sāpekkhatte sati pi gamakattā samāso). Nānārukkhatiṇapatitapupphehi upasobhitakandarāni yassa pabbatarājassa so 'yaṁ nānārukkhatiṇapatitapupphopasobhitakandaro, pabbatarājā. Ayaṁ pana bhinnādhikaraṇabahubbīhi.

Nānā-musala-phāla-pabbata-taru-kaliṅgara-sara-dhanu-gad'-āsi-tomara-hatthā ti musalo ca phālo ca pabbato ca taru ca kaliṅgaro ca saro ca dhanu ca gadā ca asi ca tomaro ca musalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā, nānā pakārā eva musalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā, nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā hatthesu yesaṁ te nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitomarahatthā. Ayaṁ pana dvandakammadhārayagabbho bhinnādhikaraṇabahubbīhi.

Bahubbīhi icc' anena kvattho? Bahubbīhimhi ca.

In the meaning of other words there is a relative compound (bahubbīhi).

When two nouns or many nouns are compounded in the meaning of other words,[10] then that compound is called a relative compound.

"Āgatā samaṇā imaṁ saṁghārāmaṁ so 'yam āgatasamaṇo, saṁghārāmo".
The monks (samaṇā) came (āgatā) to this monsatery of the Saṁgha (imaṁ saṁghārāmaṁ), that is (called) (so ayaṁ) (where) the monks come (āgatasamaṇo), the monastery of a Saṁgha (is what is meant).

"Jitāni indriyāni anena samaṇena so 'yaṁ jitindriyo, samaṇo".
The faculties (indriyāni) are subdued (jitāni) by this monk (anena samaṇena), he is (called) (so ayaṁ) (a person) whose faculties are subdued (jitindriyo), a monk (is what is meant).

"Dinno suṅkho yassa rañño so 'yaṁ dinnasuṅkho, rājā".
Tax (suṅkho) is given (dinno) to this king (yassa rañño), he is (called) (so ayaṁ) (a person) to whom tax is given (dinnasuṅkho), a king (is what is meant).

"Niggatā janā asmā gāmā so 'yaṁ niggatajano, gāmo".
People (janā) went out (niggatā) from this village (asmā gāmā), that is (called) (so ayaṁ) (a place) from which people went out (niggatajano), a village (is what is meant).

"Chinno hattho yassa purisassa so 'yaṁ chinnahattho, puriso".
The hand (hattho) is cut out (chinno) of this man (yassa purisassa), he is (called) (so ayaṁ) (a person) whose hand has been cut out (chinnahattho), a man (is what is meant).

"Sampannāni sassāni yasmiṁ janapade so 'yaṁ sampannasasso, janapado".
Grains (sassāni) are abundant (sampannāni) in this district (yasmiṁ janapade), that is (called) (so ayaṁ), (a place where) grains are abundant (sampannasasso), a district (is what is meant).

"Nigrodhassa parimaṇḍalo nigrodhaparimaṇḍalo, nigrodhaparimaṇḍalo iva parimaṇḍalo yo rājakumāro so 'yaṁ nigrodhaparimaṇḍalo."
The circumference (parimaṇḍalo) of the Banyan tree (nigrodhassa) (is called) Banyan tree circumference (nigrodhaparimaṇḍalo).
That prince (yo rājakumāro) circumference (parimaṇḍalo) is like (iva) the Banyan tree circumference (nigrodhaparimaṇḍalo), he is (called) (so ayaṁ) (one) whose circumference is like a Banyan tree (nigrodhaparimaṇḍalo).

"Atha vā nigrodhaparimaṇḍalo iva parimaṇḍalo yassa rājakumārassa so 'yaṁ nigrodhaparimaṇḍalo, rājakumāro".
Alternatively (atha vā) the proportions (parimaṇḍalo) of this prince (yassa rājakumārassa) are like (iva) the Banyan tree circumference (nigrodhaparimaṇḍalo), he is (called) (so ayaṁ) (one) whose proportions are like the Banyan tree circumference (nigrodhaparimaṇḍalo), a prince (is what is meant).

"Cakkhuno bhūto cakkhubhūto, cakkhubhūto iva bhūto yo Bhagavā so 'yaṁ cakkhubhūto, Bhagavā".
Being (bhūto) of the eye (cakkhuno) (is called) being of the eye (cakkhubhūto), this Blessed One (Bhagavā) is a being (bhūto) who is like (iva) the eye (cakkhubhūto), he is (called) (so ayaṁ) (one) who is like the eye (cakkhubhūto), the Blessed One (is what is meant).

"Suvaṇṇassa vaṇṇo suvaṇṇavaṇṇo, suvaṇṇavaṇṇo viya vaṇṇo yassa Bhagavato so 'yaṁ suvaṇṇavaṇṇo, Bhagavā".

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[10] The other words are "ya", "ta", "eta", and "ima".

The color (vaṇṇo) of gold (suvaṇṇassa) (is called) golden color (suvaṇṇavaṇṇo), the complexion (vaṇṇo) of this Blessed One (yassa Bhagavato) is like (viya) golden color (suvaṇṇavaṇṇo), he is (called) (so ayaṁ) (one) one whose complexion is like golden color (suvaṇṇavaṇṇo), the Blessed One (is what is meant).

"Brahmuno saro brahmassaro, brahmassaro viya saro yassa Bhagavato so 'yaṁ brahmassaro, Bhagavā".
Voice (saro) of Brahma (Brahmuno) (is called) voice of Brahma (brahmassaro), the voice (saro) of this Blessed One (yassa Bhagavato) is like (viya) the voice of Brahma (brahmassaro), he is (called) (so ayaṁ) (one) whose voice is like Brahma (brahmassaro), the Blessed One (is what is meant).

"Sayaṁ-patita-paṇṇa-puppha-phala-vāyu-toy'-āhārā".
Leaf and (paṇṇañ ca) flower and (pupphañ ca) fruit (phalañ ca), (they are called) leaf, flower and fruit (paṇṇapupphaphalāni). [Dvanda-samāsa]
By themselves only (sayam eva) fallen down (patitāni), by themselves fallen down (sayaṁpatitāni). [Kammadhāraya-samāsa]
By themselves fallen down (sayaṁpatitāni) and (ca) they are (tāni) leaf, flower and fruit (paṇṇapupphaphalāni ca), and so (iti) (they are called) leaf, flower and fruit that have fallen down by themselves (sayaṁpatitapaṇṇapupphaphalāni). [Kammadhāraya-samāsa]
Air and (vāyu ca) water (toyañ ca), (they are called) air and water (vāyutoyāni). [Dvanda-samāsa]
Leaf, flower and fruit that have fallen by themselves and (sayaṁpatitapaṇṇapupphaphalāni ca) air and water (vāyutoyāni ca), and so (iti) (they are called) leaf, flower and fruit that have fallen by themselves and air and water (sayaṁpatitapaṇṇapupphaphalavāyutoyāni). [Dvanda-samāsa]
Their nutriment is (āhārā yesaṁ) leaf, flower and fruit that have fallen down by themselves and air and water (sayaṁpatitapaṇṇapupphaphalavāyutoyā), they (te) are (called) those that have leaf, flower and fruit that have fallen down by themselves and air and water as nutriment (sayaṁpatitapaṇṇapupphaphalavāyutoyāhārā). The sages (isayo) (are what is meant).
What is to be said here (yam ettha vattabbaṁ) has been said below only (actually above only) (taṁ heṭṭhā vuttam eva).
This is (ayaṁ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has copulative compund (dvanda-samāsa) and a adjectival compound (kammadhāraya-samāsa) in it (dvanda-kammadhāraya-gabbho).

Alternatively (atha vā), their food (āhārā yesaṁ) is by leaf, flower and fruit that have fallen down by themselves and air and water (sayaṁpatitapaṇṇapupphaphalavāyutoyehi), they (te) are (called) those that have leaf, flower and fruit that have fallen down by themselves and air and water as nutriment (sayaṁpatitapaṇṇapupphaphalavāyutoyāhārā). This is (ayaṁ pana) relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Nānā-duma-patita-puppha-vāsita-sānu."
Different (nānā) (that means) various (pakārā) trees (dumā) (is called) various trees (nānādumā). [Kammadhāraya-samāsa]
Fallen down (patitāni) from various trees (nānādumehi) (is called) fallen down from various trees (nānādumapatitāni). [Tappurisa-samāsa]
Fallen down from various trees and (nānādumapatitāṇi ca) those are flowers (tāni pupphāni ca), so (iti) (they are called) flowers that have fallen down from various trees (nānādumapatitapupphāni). [Kammadhāraya-samāsa]
Perfumed (vāsitā) by flowers that have fallen down from various trees (nānādumapatitapupphehi) (is called) perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsitā). [Tappurisa-samāsa]

Valleys (sānū) perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsitā) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṁ) (a place which has) valleys perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsitasānu), the king of mountains (is what is meant).
This is (ayaṁ pana) relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a determinative compound in it (kammadhāraya-tappurisagabbho).

Alternatively (atha vā), perfumed (vāsitā) valleys (sānū) (is called) perfumed valleys (vāsitasānū). [Kammadhāraya-samāsa].
Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).
Valleys perfumed (vāsitasānū) by flowers that have fallen down from various trees (nānādumapatitapupphehi) of that king of mountains (yassa pabbatarājassa), this is (called) (so ayaṁ) (a place which has) valleys perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsitasānu), the king of mountains (is what is meant).
This is (ayaṁ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Byālamb'-ambu-dhara-bindu-cumbika-kūṭo".
It holds (dhāreti) water (ambuṁ), so (iti) (it is called) holder of water. What is it? (ko so?) A rain-cloud (ambudharo). [Tappurisa-samāsa]
Different ways (vividhā) hanging (ālambo) (is called) hanging in different ways (byālambo). [Kammadhāraya-samāsa]
Hanging in different ways and (byālambo ca) it is a rain-cloud (ambudharo), so (iti) (it is called) a rain-cloud hanging in different ways (byālambambudharo). [Kammadhāraya-samāsa]
Drops (bindū) of a rain-cloud hanging in different ways (byālambambudharassa) (is called) drops of a rain-cloud hanging in different ways (byālambambudharabindū). [Tappurisa-samāsa]
Kissed (cumbito) by drops of a rain-cloud hanging in different ways (byālambambudharabindūhi) (is called) kissed by drops of a rain-cloud hanging in different ways (byālambambudharabinducumbito). [Tappurisa-samāsa]
A peak (kūṭo) kissed by drops of a rain-cloud hanging in different ways (byālambambudharabinducumbito) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṁ) (a place that has) a peak that is kissed by drops of a rain-cloud hanging in different ways (byālambambudharabinducumbikakūṭo), the king of mountains (is what is meant). This is (ayaṁ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a determinative compound in it (kammadhārayatappurisagabbho).

Alternatively (atha vā), kissed (cumbito) peak (kūṭo) (is called) a kissed peak (cumbitakūṭo). [Kammadhāraya-samāsa].
Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).
A peak kissed (cumbitakūṭo) by drops of a rain-cloud hanging in different ways (byālambambudharabindūhi) of that king of mountains (pabbatarājassa), that is (called) (so ayaṁ) (that which has) a peak kissed by drops of a rain-cloud hanging in different ways (byālambambudharabinducumbitakūṭo), the king of mountains (is what is meant). This is (ayaṁ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Amita-bala-parakkama-juti."

Not (na) measure (mitā) (is called) immensurable (amitā). [Kammadhāraya-samāsa]
Strength and (balañ ca) energy and (parakkamo ca) brightness (juti ca), (that is called) strength, energy and brightness (balaparakkamajutiyo). [Dvanda-samāsa]
Immensurable (amitā) strength, energy and brightness (balaparakkamajutiyo) of that (yassa), that is (called) (so ayaṁ) (one who has) immensurable strength, energy and brightness (amitabalaparakkamajutiyo). This is (ayaṁ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a copulative compound in it (kammadhāraya-dvandagabbho).

"Pīṇorakkhaṁsabāhu."
Chest and (uro ca) collar bone and (akkhañ ca) shoulder and (aṁso ca) arms (bāhu ca) (is called) chest, collar bone, shoulder and arms (urakkhaṁsabāhavo). [Dvanda-samāsa]
Full (pīṇā) chest, collar bone, shoulder and arms (urakkhaṁsabāhavo) of that Blessed One (yassa Bhagavato), he is (called) (so ayaṁ) (one who has) full chest, collar bone, shoulder, and arms (pīṇorakkhaṁsabāhu), the Blessed One (is what is meant). This is (ayaṁ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound in it (dvandagabbho).

"Pīṇagaṇḍavadanathanūrujaghanā."
Cheeks and (gaṇḍo ca) mouth and (vadanañ ca) breasts and (thano ca) thighs.and (ūru ca) hips (jaghanañ ca) (is called) cheeks, mouth, breasts, thighs and hips (gaṇḍavadanathanūrujaghanā). [Dvanda-samāsa]
Full (pīṇā) cheeks, mouth, breasts, thighs and hips (gaṇḍavadanathanūrujaghanā) of she (yassā), she is (called) (sā ayaṁ) (a woman that has) full cheeks, mouth, breasts, thighs and hips (pīṇagaṇḍavadanathanūrujaghanā). This is (ayaṁ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound in it (dvandagabbho).

"Pavara-surāsura-garuḍa-manuja-bhujaga-gandhabba-makuṭa-kūṭa-cumbita-sela-saṁghaṭṭita-caraṇo."
Devas and (surā ca) titans and (asurā ca) garuḍas and (garuḍā ca) humans beings and (manujā ca) divine serpents (bhujagā ca) gandhabbas and (gandhabbā ca) (are called) devas, titans, garuḍas, human beings, divine serpents and gandhabbas (surāsuragaruḍamanujabhujaga-gandhabbā). [Dvanda-samāsa]
Noble and (pavarā ca) they are (te) devas, titans, garuḍas, human beings, divine serpents and gandhabbas (surāsuragaruḍamanujabhujagagandhabbā ca), so (iti) (they are called) noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍa-manujabhujagagandhabbā). [Kammadhāraya-samāsa]
Head gears (makuṭāni) of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbānaṁ) (are called) head gears of the noble noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭāni). [Tappurisa-samāsa]
The tops (kūṭāni) of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭānaṁ) (are called) the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭāni). [Tappurisa-samāsa]
Kissed (cumbitā) on (by) the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭesu) (is called) kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā). [Tappurisa-samāsa]

Kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas and (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭa-cumbitā) they are (te) rocks (selā ca), so (iti) (they are called) rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭakūṭacumbitaselā). [Kammadhāraya-samāsa]

Touched (saṁghaṭṭitā) by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagandhabbamakūṭacumbitaselehi), (they are called) touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagandhabba-makūṭacumbitaselasaṁghaṭṭitā). [Tappurisa-samāsa]

Feet (caraṇā) touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitaselasaṁghaṭṭitā) of that Tathāgata (yassa Tathāgatassa), he is (called) (so ayaṁ) (one whose) feet are touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍa-manujabhujagagandhabbamakuṭakūṭacumbitaselasaṁghaṭṭitacaraṇo), the Tathāgata (is what is meant). This is (ayaṁ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound, an adjectival compound and a determinative compound in it (dvandakammadhārayatappurisagabbho).

Alternatively (atha vā), touched (saṁghaṭṭitā) feet (caraṇā) (is called) touched feet (saṁghaṭṭitacaraṇā). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Feet touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (Pavarasurāsuragaruḍamanujabhujaga-gandhabbamakuṭakūṭacumbitaselehi) of this Tathāgata (yassa Tathāgatassa), he is (called) (so ayaṁ) (one whose) feet are touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsura-garuḍamanujabhujagagandhabbamakuṭakūṭacumbitaselasaṁghaṭṭitacaraṇo), the Tathāgata (is what is meant). This is (ayaṁ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Catuddiso."

Four (catasso) directions (disā) of this (yassa), he is (called) (so ayaṁ) (one that has) the four directions (catuddiso), the Blessed One (is what is meant).

"Pañcacakkhu."

Five (pañca) eyes (chakkhūni) of this Tathāgatassa (yassa Tathāgatassa), he is (called) (so ayaṁ) (one that has) five eyes (pañcacakkhu), the Tathāgata (is what is meant).

"Dasabalo."

Ten (dasa) powers (bala) of this (yassa), he is (called) (so ayaṁ) (one that has) the ten powers (dasabalo), the Tathāgata (is what is meant).

"Anantañāṇo."

There is no (na) limit (anta) of this (assa). [Kammadhāraya-samāsa]

Unlimited (anantaṁ) understanding (ñāṇaṁ) of this (yassa), he is (called) (so ayaṁ) (one whose) understanding is unlimited, the Tathāgata (is what is meant).

"Amitaghanasarīro."

Not (na) measure (mitaṁ). [Kammadhāraya-samāsa]
Solid itself (ghanaṁ eva) body (sarīraṁ) (is called) a solid body (ghanasarīraṁ). [Kammadhāraya-samāsa]
Immesurable (amitaṁ) solid body (ghanasarīraṁ) of this Tathāgata (yassa tathāgatassa), he is (called) (so ayaṁ) (one who has) an immesurable solid body (amitaghanasarīro), the Tathāgata (is what is meant).

"Amitabalaparakkamapatto."
Not (na) measure (mitā) (is called) immensurable (amitā). [Kammadhāraya-samāsa]
Strength and (balañ ca) exertion (parakkamo ca) (is called) strength and exertion (balaparakkamā). [Dvanda-samāsa]
Immensurable itself (amitā eva) strength and exertion (balaparakkamā) (is called) immensurable strength and exertion (amitabalaparakkamā). [Kammadhāraya-samāsa]
Immensurable strength and exertion (amitabalaparakkamā) reached (pattā) by this (yena), he is (called) (so ayaṁ) (one who has) reached immensurable strength and exertion (amitabalaparakkamapatto), the Blessed One (is what is meant). This is a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a copulative compound in its (kammadhāraya-dvandagabbho).

"Matta-bhamara-gaṇa-cumbita-vikasita-puppha-valli-nāgarukkhopasobhita-kandaro."
Intoxicated themselves (mattā eva) bees (bhamarā) (are called) intoxicated bees (mattabhamarā). [Kammadhāraya-samāsa]
Swarms (gaṇā) of intoxicated bees (mattabhamarānaṁ) (are called) swarms of intoxicated bees (bhamaragaṇā). [Tappurisa-samāsa]
Kissed (cumbitāni) by swarms of intoxicated bees (mattabhamaragaṇehi) (is called) kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitāni). [Tappurisa-samāsa]
Blooming themselves (vikasitāni eva) flowers (pupphāni) (are called) blooming flowers (vikasitapupphāni). [Tappurisa-samāsa]
Blooming flowers (vikasitapupphāni) kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitāni) of these (yesaṁ), they are (called) (te) (those that have) blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbita-vikasitapupphā). [Bahubbīhi-samāsa]
Creeper and (valli ca) iron-wood tree (nāgarukkho ca) (are called) creepers and iron-wood trees (vallināgarukkhā).
Blooming flowers kissed by swarms of intoxicated bees and (mattabhamaragaṇacumbita-vikasitapupphā ca) they are (te) creepers and iron-wood trees (vallināgarukkhā ca), so (iti) (they are called) creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhā). [Kammadhāraya-samāsa]
Embellished (upasobhitāṇi) by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi) (they are called) embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni). [Tappurisa-samāsa]
Caves (kandarāni) embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavalli-nāgarukkhopasobhitāni) (are called) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbita-vikasitapupphavallināgarukkhopasobhitāni) of this king of mountains (yassa pabbatarājassa), that is (called) (so ayaṁ) (that which has) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro), the king of mountains (is what is meant). This is (ayaṁ pana) a relative compound which has the same

location (tulyādhikaraṇabahubbīhi) and which has a copulative compound, an adjectival compound and a determinative compound in it (dvanda-kammadhāraya-tappurisagabbho).

Alternatively (atha vā), embellished (upasobhitāni) caves (kandarāni) (is called) embellished caves (upasobhitakandarāni). [Kammadhāraya-samāsa].
Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).
Caves embellished (upasobhitakandarāni) by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (Mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṁ) (that which has) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro), the king of mountains (is what is meant).
This is (ayaṁ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Nānā-rukkha-tiṇa-patita-pupphopasobhita-kandaro."
Tree and (rukkho ca) shrub (tiṇañ ca) (are called) trees and shrubs (rukkhatiṇāni). [Dvanda-samāsa]
Different (nānā) (means) various themselves (pakārāni eva) trees and shrubs (rukkhatiṇāni) (are called) various trees and shrubs (nānārukkhatiṇāni). [Kammadhāraya-samāsa]
Fallen down (patitāni) from various trees and shrubs (nānārukkhatiṇehi) (is called) fallen down from various trees and shrubs (nānārukkhatiṇapatitāni). [Tappurisa-samāsa]
Fallen down from various trees and shrubs and (nānārukkhatiṇapatitāni ca) they are (tāni) flowers (pupphāṇi ca), so (iti) (they are called) flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphāni). [Kammadhāraya-samāsa]
Embellished (upasobhitāni) by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphehi) (is called) embellished by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphopasobhitāni). [Tappurisa-samāsa]
Caves (kandarāni) embellished by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphopasobhitāni) of this king of mountains (yassa pabbatarājassa), that is (called) (so ayaṁ) (that which has) caves embellished by flowers fallen down from various trees and shrubs, the king of mountains (is what is meant). This is (ayaṁ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound, an adjectival compound and a determinative compound in its (dvanda-kammadhāraya-tappurisagabbho).

Alternatively (atha vā), embellished themselves (upasobhitāni eva) caves (kandarāni) (are called) embellished caves (upasobhitakandarāni). [Kammadhāraya-samāsa].
Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).
Embellisehd caves (upasobhitakandarāni) by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphehi) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṁ) (that which has) caves embellished by flowers fallen from various trees and shrubs, the king of mountains (is what is meant). This is (ayaṁ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Nānā-musala-phāla-pabbata-taru-kaliṅgara-sara-dhanu-gad'-āsi-tomara-hatthā."
Pestle and (musalo ca) ploughshare and (phālo ca) mountain and (pabbato ca) tree and (taru ca) log and (kaliṅgaro ca) arrow and (saro ca) bow and (dhanu ca) iron bar and (gadā ca) sword and (asi ca) spear (tomaro ca) (are called) pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā). [Dvanda-samāsa]

Different (nānā) (means) many themselves (pakārā eva) pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgara-saradhanugadāsitomarā) (they are called) many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanu-gadāsitomarā). [Kammadhāraya-samāsa]
Many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitomarā) in the hands (hatthesu) of those (yesaṁ), they are (called) (te) (those who have) many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears in their hands (nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitomarahatthā). This is (ayaṁ pana) a relative compound which which does not have the same location (bhinnādhikaraṇabahubbīhi) and which has a copulative compound and an adjectival compound in it (dvandakammadhārayagabbho).

What is the purpose of (saying) "bahubbīhi"? For the use of the name "bahubbīhi" in the sutta "bahubbīhimhi ca" (§167).

329. 357. Nāmānaṁ samuccayo dvando (709).

Nāmānaṁ ekavibhattikānaṁ yo samucccayo, so dvandasañño hoti.

Candimā ca sūriyo ca candimasūriyā (D. i, 226; ii, 255; iii, 71; M. i, 404; A. i, 306); samaṇo ca brāhmaṇo ca samaṇabrāhmaṇā (A. i, 363; DA. i, 95); Sāriputto ca Moggallāno ca Sāriputtamoggallānā (Vin. iii, 50; M. ii, 119); brāhmaṇo ca gahapatiko ca brāhmaṇagahapatikā (D. i, 104; M. i, 354); Yamo ca Varuṇo ca Yamavaruṇā; Kuvero ca Vāsavo ca Kuveravāsavā.

Dvanda icc' anena kvattho? Dvandaṭṭhā vā.

A collection of nouns is (called) a copulative compound (dvanda).

The collection of nouns having the same inflection is called a copulative compound.

"Candima-sūriyā", the moon and the sun; "samaṇa-brāhmaṇā", monks and brahmins; "Sāriputta-moggallānā", Sāriputta and Moggallāna; "brāhmaṇa-gahapatikā", brahmins and householders; "Yama-varuṇā", Yama (the king of Death) and Varuṇa; "Kuveravāsavā", Kuvera and Vāsava.

What is the purpose of (saying) "dvanda"? For the use of the name "dvanda" in the sutta "dvandaṭṭhā vā" (§165).

330. 340. Mahataṁ mahā tulyādhikaraṇe pade (710).

Tesaṁ mahantasaddānaṁ mahā-ādeso hoti tulyādhikaraṇe pade.

Mahanto ca so puriso cā ti mahāpuriso (D. iii, 118; A. i, 346; A. ii, 349; Khu. i, 64); mahantī ca sā devī cā ti mahādevī (JA. i, 483); mahantañ ca taṁ

balañ cā ti mahābalaṁ (Khu. iii, 55); mahanto ca so nāgo cā ti mahānāgo (D. ii, 207); mahanto ca so yaso cā ti mahāyaso; mahantañ ca taṁ padumavanañ cā ti mahāpadumavanaṁ; mahantī ca sā nadī cā ti mahānadī (A.ii, 474; S. iii, 44); mahanto ca so maṇi cā ti mahāmaṇi; mahanto ca so gahapatiko cā ti mahāgahapatiko; mahantañ ca taṁ dhanañ cā ti mahādhanaṁ (DhA. i, 151); mahanto ca so puñño cā ti mahāpuñño (Vin. i, 55)[11].

Bahuvacanaggahaṇena kvaci mahantasaddassa mahādeso hoti. Mahantañ ca taṁ phalañ cā ti mahapphalaṁ (A. i, 161); mahabbalaṁ (Khu. iii, 55). Evaṁ mahaddhanaṁ (Khu. iii, 49); mahabbhayaṁ (Khu. i, 395).

When there is a word having the same locus, "mahata" is changed to "mahā".

When there is a word having the same locus, there is substitution as "mahā" of the word "mahanta".

Great and (mahanto ca) he is a man (so puriso ca), so (iti) (he is called) a great man (mahāpuriso). Great and (mahantī ca) she is a queen (sā devī ca), so (iti) (she is called) a great queen.(mahādevī). Great and (mahantañ ca) it is strength (taṁ balañ ca), so (iti) (it is called) great strength (mahābalaṁ). Great and (mahanto ca) it is snake (so nāgo ca), so (iti) (it is called) a great snake (mahānāgo). Great and (mahanto ca) it is fame (so yaso ca), so (iti) (it is called) great fame (mahāyaso). Great and (mahantañ ca) it is forest of lotuses (taṁ padumavanañ ca), so (iti) (it is called) a great forest of lotuses (mahāpadumavanaṁ). Great and (mahantī ca) it is a river (sā nadī ca), so (iti) (it is called) a great river (mahānadī). Great and (mahanto ca) and it is a gem (so maṇi ca), so (iti) (it is called) a great gem (mahāmaṇi). Great and (mahanto ca) and he is a householder (so gahapatiko ca), so (iti) (he is called) a great householder (mahāgahapatiko). Great and (mahantañ ca) it is wealth (taṁ dhanañ ca), so (iti) (it is called) great wealth (mahādhanaṁ). Great and (mahanto ca) and he has merit (so puñño ca), so (iti) (he is called) (a person that has) great merit (mahāpuñño).

Sometimes, by taking the plural[12], there is substitution as "maha" of the word "mahanta". Great and (mahantañ ca) it is fruit (taṁ phalañ ca), so (iti), (it is called) great fruit (mahapphalaṁ). Great and (mahantañ ca) it is strength (taṁ balañ ca), so (iti) (it is called) great strength (mahabbalaṁ). Likewise "mahaddhanaṁ", great wealth; "mahabbhayaṁ", great fear/danger.

331. 353. Itthiyaṁ bhāsitapum'-itthī pumā 'va ce (714-5).

Itthiyaṁ tulyādhikaraṇe pade ce bhāsitapumitthī pumā 'va daṭṭhabbā.

Dīghā jaṅghā yassa so 'yaṁ dīghajaṅgho; kalyāṇabhariyo; pahūtapañño.

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11 "Hentañ ca taṁ puññañ cā ti mahāpuññan" ti payogo va sundaro.

12 The sutta says "mahataṁ", sixth inflection plural (genitive plural), instead of saying "mahato", sixth inflection singular.

Bhāsitapumeti kimatthaṁ? Brāhmaṇabandhu ca sā bhariyā cā ti brāhmaṇabandhubhariyā.[13]

When there is a word that has the same locus in the feminine, if it is feminine that indicated masculine (in the past), it should be regarded as masculine.

Long (dīghā) legs (jaṅghā) of this (yassa), he is (called) (so ayaṁ) (a man tha has) long legs (dīghajaṅgho). Good (kalyāṇā) wife (bhariyā) of this (yassa), he is (called) (so ayaṁ) (a man that has) a good wife (kalyāṇabhariyo). Much (pahūtā) wisdom (paññā) of this (yassa), he is (called) (so ayaṁ) (a man that has) much wisdom (pahūtapañño).

Why it is said "bhāsitapuma", that indicated masculine? To prevent the operation of this rule when it did not indicated masculine in the past. A relative of the brahmin and (brāhmaṇabandhu ca) she is a wife (sā bhariyā ca), so (iti) (she is called) a wife that is a relative of a brahmin (brāhmaṇabandhubhariyā). [In Rūpasiddhi §354, another example is given, "saddhādhuro", foundation of faith; here "saddhā" is always feminine, it never indicated masculine in the past.]

332. 343. Kammadhārayasaññe ca (716).

Kammadhārayasaññe ca samāse itthiyaṁ tulyādhikaraṇe pade pubbe bhāsitapumitthī ce, pumā va daṭṭhabbā.

Brāhmaṇadārikā; khattiyakaññā (M. i, 122; A. i, 526); khattiyakumārikā (JA. i, 489).

Bhāsitapumeti kimatthaṁ? Khattiyabandhudārikā; brāhmaṇabandhudārikā.

Also in an adjectival compound.

Also when there is a word that has the same locus in the feminine in an adjectival compound, if the previous (word) is feminine that indicated masculine (in the past), it should be regarded as masculine.

"Brāhmaṇadārikā", a brahmin girl; "khattiyakaññā", a *Khattiya* girl; "khattiyakumārikā", a *Kattiya* maiden.

Why it is said "bhāsitapuma", that indicated masculine? To prevent the operation of this rule when it did not indicated masculine in the past such as "khattiyabandhudārikā", a girl that is a relative of a *Khattiya*; "brāhmaṇabandhudārikā", a girl that is relative of a brahmin. [Rūpasiddhi §343 gives a different example, "Gaṅgānadī", the river Ganges.]

333. 344. Attaṁ nassa tappurise (717).

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[13] Udāharaṇam idaṁ vicāretabbaṁ. Brahmabandhū ca sā bhariyā cā ti brahmabandhubhariyā, saddhādhanaṁ, paññāratam (Sī).

Nassa padassa tappurise uttarapade attaṁ hoti.

Na brāhmaṇo abrāhmaṇo (D. iii, 67); avasalo; abhikkhu (Vin. ii, 412); apañcavassaṁ; apañcagavaṁ.

In a determinative compound, there is "a" of "na".

When there is word following in a determinative compound, there is "a" of "na".

Not (na) brahmin (brāhmaṇo) (is called) not a brahmin (abrāhmaṇo). Not (na) outcast (vasalo) (is called) not an outcast (avasalo). Not (na) bhikkhu (bhikkhu) (is called) not a bhikkhu (abhikkhu). Not (na) five rains (pañcavassaṁ) (is called) not five rains (apañcavassaṁ). Not (na) five cows (pañcagavaṁ) (is called) not five cows (apañcagavaṁ).

334. 345. Sare an (718).

Nassa padassa tappurise anādeso hoti sare pare.

Na asso anasso; anissaro (VinA. i, 339); anariyo (Vin. iii, 14).

When there is a vowel, there is "an".

When a vowel follows in a determinative compound, there is substitution as "an" of the word "na".

Not (no) horse (asso) (is called) not a horse (anasso), a mule. Not (na) creator (issaro) (is called) not a creator (anissaro). Not (na) noble (ariyo) (is called) not a noble one (anariyo).

335. 346. Kad kussa (719).

Ku icc' etassa kad hoti sare pare.

Kucchitaṁ annaṁ kadannaṁ; kucchitaṁ asanaṁ kadasanaṁ.

Sare ti kimatthaṁ? Kucchitā dārā yesaṁ (apuññakārānaṁ) te hontī ti kudārā; kujanā. Evaṁ kuputtā, kugehā, kuvatthā, kudāsā.

There is "kad" of "ku".

When a vowel follows, there is "kad" of "ku".

Bad (kucchitaṁ) food (annaṁ) (is called) bad food (kadannaṁ). Bad (kucchitaṁ) aliment (asanaṁ) (is called) bad aliment (kadasanaṁ).

Why it is said "sare", when a vowel (follows)? To prevent the operation of this rule when a vowel does not follow such as in the following examples. Bad (kucchitā) wives (dārā) of those (yesaṁ) that do demerit (apuññakārānaṁ), they are (called) (te honti) (those that have) "bad wives" (kudārā). Bad (kucchito) persons (janā) (is called) bad persons (kujanā).

Likewise "kuputtā", bad sons, "kugehā", bad houses, "kuvatthā", bad clothes, "kudāsā", bad female slaves.

336. 347. Kā 'ppatthesu ca (720).

Ku icc' etassa kā hoti appatthesu ca.

Kālavaṇaṁ; kāpupphaṁ.

Bahuvacanaggahaṇaṁ kimatthaṁ? Ku icc' etassa anappakatthesu pi kvaci kā hoti. Kāpurisā (Khu. ii, 157; PetavatthuA. 117).

Also in the meaning of little, there is "kā".

Also in the meaning of little, there is "kā" of "ku".

Little (appakaṁ) salt (lavanaṁ) (is called) little salt (kālavaṇaṁ). Little (appakaṁ) flower (pupphaṁ) (is called) little (few) flower(s) (kāpupphaṁ).

What is the purpose of taking "bahuvacana", plural? Sometimes also in meanings other than little there is "kā" of "ku". Bad (kucchitā) men (purisā) (is called) bad men (kāpurisā).

337. 350. Kvaci samāsantagatānam akāranto (722).

Samāsantagatānaṁ nāmānam anto saro kvaci akāro hoti.

Devānaṁ rājā devarājo, devarājā (S. i, 236-7); devānaṁ sakhā devasakho, devasakhā; pañca ahāni pañcāhaṁ (Vin. iv, 112), sattāhaṁ (M. ii, 242; Khu. i, 87), pañcagavaṁ; chattupāhanaṁ (Vin. ii, 451); upasaradaṁ; visālakkho (Khu. vi, 241); vimukho.

Kāraggahaṇaṁ kimatthaṁ? Ākāranta-ikārantā[14] ca honti. Paccakkhā dhammā yassa so' yan ti paccakkhadhammā, surabhino gandho surabhigandhi; sundaro gandho sugandhi; pūtino gandho pūtigandhi; kucchito gandho kugandhi; duṭṭhu gandho yassa so 'yan ti duggandhi; pūti eva gandho pūtigandhi.

Nadīantā ca kattuantā ca kapaccayo hoti samāsante.

Bahū nadiyo yasmiṁ so 'yaṁ bahunadiko, janapado. Bahavo kattāro yassa so 'yaṁ bahukattuko, puriso.

Sometimes there is "a" of the end vowel that stands at the end of a compound.

[14] Ākārikārā (Si).

Sometimes the end vowel of nouns that stand at the end of a compound becomes "a".

King (rājā) of devas (devānaṁ) (is called) king of devas (devarājo, devarājā). Friend (sakhā) of devas (devānaṁ) (is called) friend of devas (devasakho, devasakhā). Five (pañca) days (ahāni) (is called) five days (pañcāhaṁ). Seven (satta) days (ahāni) (is called) seven days (sattāhaṁ). Five (pañca) cows (gāvo) (is called) five cows (pañcagavaṁ). Umbrella and (chattaṁ ca) sandals (upāhanaṁ) (is called) umbrella and sandals (chattupāhanaṁ). Near (samīpaṁ) autumn (saradassa) (is called) near autumn (upasaradaṁ). Large (visālaṁ) eye (akkhi) of this (yassa), he is (called) (so ayaṁ) (a man that has) large eyes (visālakkho). Deformed (virūpaṁ) face (mukhaṁ) of this (yassa), he is (called) (so ayaṁ), (a man that has) a deformed face (vimukho).

What is the purpose of taking "kāra" [why saying "akāranto" instead of "a-anto"]? To allow the substitution by "ā" and "i". Realized (paccakkhā) Dhammas (dhammā) of this (yassa), he is (called) (so ayaṁ) (a man that has) realized Dhammas (paccakkhadhammā). Scent (gandho) of a fragant flower (surabhino) (is called) scent of a fragrant flower (surabhigandhi). Good (sundaro) smell (gandhi) (is called) good smell (sugandhi). Smell (gandho) of something rotten (pūtino) (is called) smell of something rotten (pūtigandhi). Bad (kucchito) smell (gandho) (is called) bad smell (kugandhi). Bad (duṭṭhu) smell (gandho) of this (yassa), he is (called) (so ayaṁ) (a man that has) "bad smell"(duggandhi). Rotten itself (pūti eva) smell (gandho) (it is called) rotten smell (pūtigandhi).

At the end of the compound there is the suffix "ka" of those that have "nadī" as the last member and those that have "kattu" as the last member.

Many (bahū) rivers (nadiyo) in this (yasmiṁ), that is (called) (so ayaṁ) (a place that has) many rivers (bahunadiko), a district (is what is meant). Many (bahavo) helpers (kattāro) of this (yassa), he is (called) (a man that has) many helpers (bahukattuko), a person (is what is meant).

338. 356. Nadimhā ca (725).

Nadimhā ca kapaccayo hoti samāsante.

Bahū nadiyo yasmiṁ so 'yan ti bahunadiko. Bahū kantiyo yassa so 'yan ti bahukantiko. Bahunāriko.

Also after "nadī" [here "nadī" means those words ending in "ī" and "ū" in feminine gender.]

Also at the end of a compound after "nadī" there is the suffix 'ka".

Many (bahū) rivers (nadiyo) in this (yasmiṁ), that is (called) (so ayaṁ) (a place that has) many rivers (bahunadiko). Many (bahū) charms (kantiyo) of this (yassa), he is (called) (a man that has) many charms (bahukantiko). Bahū (many) women (nāriyo) of this (yassa), he is (called) (a man that has) many women (bahunāriko).

339. 358. Jāyāya tudaṁ-jāni[15] patimhi (731).

Jāyā icc' etāya tudaṁ jāni icc' ete ādesā honti patimhi pare.

Tudaṁpatī[16], jānipatī.

When "pati" follows, there are "tuda" and "jāni" of "jāyā".

When "pati" follows, there are these sustitutions of "jāyā": "tudaṁ" and "jāni".

"Tudaṁpatī", wife and husband, "jānipati", wife and husband.

340. 355. Dhanumh' ā ca (732).

Dhanumhā ca āpaccayo hoti samāsante.

Gāṇḍīvo dhanu yassa so 'yaṁ gāṇḍīvadhanvā.

Also there is "ā" after "dhanu".

At the end of a compound, there is the suffix "ā" after "dhanu".

Jointed (gāṇḍīvo) bow (dhanu) of this (yassa), he is (called) (so ayaṁ) (a man that has) a bow with many joints (gāṇḍīvadhanvā).

341. 336. Aṁ vibhattīnam akārantā abyayībhāvā (733).

Tasmā akārantā abyayībhāvasamāsā parāsaṁ vibhattīnaṁ kvaci aṁ hoti.

Adhicittaṁ (Vin. iii, 278; A. i, 232, 238); yathāvuḍḍhaṁ (JA. i, 234; VinA. i, 10); upakumbhaṁ; yāvajīvaṁ (Vin. i, 27; iii, 63, 133); tiropabbataṁ (D. i, 73; M. i, 41; A. i, 170); tiropākāraṁ (Vin. ii, 348); tirokuṭṭaṁ (D. i, 74; A. i, 170); antopāsādaṁ.

Kvacī ti kimatthaṁ? Adhicittassa bhikkhuno.

After an adverbial compound that ends in "a", the inflections become "aṁ".

Sometimes after an adverbial compound ending in "a", the following inflections become "aṁ".[17]

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[15] Daṁjānī (K).

[16] Dampatī (Sī/k).

[17] According this sutta the termination "aṁ" can mean any of the other inflections.

Higher mind (adhicittaṁ); according to seniority (yathāvuḍḍhaṁ); the talk that arose near the water pot (upakumbhaṁ); as long as life lasts (yāvajīvaṁ); across the mountain (tiropabbataṁ); across the encircling wall (tiropākāraṁ): beyond the wall (tirokuṭṭaṁ); inside the mansion (antopāsādaṁ).

Why it is said "kvaci", sometimes? To allow exceptions of this rule such as in the following example: Of the higher mind (adhicittassa) of the bhikkhu (bhikkhuno).

342. 337. Saro rasso napuṁsake (734).

Napuṁsake vattamānassa abyayībhāvasamāsassa liṅgassa saro rasso hoti.

Kumārīsu adhikicca pavattati kathā iti adhikumāri. Upavadhu; upagaṅgaṁ; upamaṇikaṁ.

In the neuter (gender) there is short vowel.

There is short vowel of the stem of an adverbial compound in the neuter gender.

The conversation (kathā) that arises (pavattati) regarding (adhikicca) the maidens (kumārīsu), so (iti) (is called) the conversation that arises regarding the maidens (adhikumarī). The conversation that arises near the daugher-in-law (upavadhu). The conversation that arises near the Ganges (upagaṅgaṁ). The conversation that arises near the big pot (upamaṇikaṁ).

343. 338. Aññasmā lopo ca (735).

Aññasmā abyayībhāvasamāsā anakārantā parāsaṁ vibhattīnaṁ lopo ca hoti.

Adhitthi (Vism. i, 344), adhikumāri, upavadhu.

Also there is elision after others.

Also there is elision of the following inflections after other adverbial compounds not ending in "a".

The conversation that arises regarding a woman (adhitthi). The conversation that arises regarding the maidens (adhikumāri). The conversation that arises near the daugher-in-law (upavadhu).

Iti nāma-kappe samāsa-kappo sattamo kaṇḍo.
Thus ends the seventh division, the compound chapter in the section on nouns

Samāsa-kappo niṭṭhito.
End of the Compound chapter

5-TADDHIṬA-KAPPA
5-Secondary Derivative Chapter

AṬṬHAMA-KAṆḌA
Eighth Section

344. 361. Vā ṇ' apacce (752).

Ṇapaccayo hoti vā "tass' āpaccam" icc' etasmiṁ atthe.

Vasiṭṭhassa apaccaṁ Vāsiṭṭho (Vin. ii, 11; D. i, 225; iii, 66), Vasiṭṭhassa apaccaṁ vā. Vasiṭṭhassa apaccaṁ Vāsiṭṭhī. Vasiṭṭhassa apaccaṁ Vāsiṭṭhaṁ. Evaṁ Bhāradvājo (D. i, 225; M. i, 47; A. ii, 197), Bhāradvājī, Bhāradvājaṁ. Gotamo (Vin. i, 1), Gotamī (M. iii, 296; a. iii, 101), Gotamaṁ (D. i, 236). Vāsudevo (JA. iv, 81), Vāsudevī, Vāsudevaṁ. Bāladevo (JA. iv, 81), Bāladevī, Bāladevaṁ. Vesāmitto (D. i, 97; A. ii, 197), Vesamitttī, Vesāmittaṁ.

In the offspring there is "ṇa".

There is the suffix "ṇa" in this meaning: "offspring of him".

The offspring (apaccaṁ) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vāsiṭṭho or Vāsiṭṭhī or Vāsiṭṭhaṁ. Likewise, the offspring (apaccaṁ) of Bharadvāja (Bharadvājassa) (is called) Bhāradvājo or Bhāradvājī or Bhāradvājaṁ. The offspring (apaccaṁ) of Gotama (Gotamassa) (is called) Gotamo or Gotamī or Gotamaṁ. The offspring (apaccaṁ) of Vasudeva (Vasudevassa) (is called) Vāsudevo or Vāsudevī or Vāsudevaṁ. The offspring (apaccaṁ) of Vasudeva (Vasudevassa) (is called) Vāsudevo or Vāsudevī or Vāsudevaṁ. The offspring (apaccaṁ) of Baladeva (Baladevassa) (is called) Bāladevo or Bāladevī or Bāladevaṁ. The offspring of Visāmitto (Visāmittassa) (is called) Vesāmitto or Vesamittī or Vesāmittaṁ.

345. 366. Ṇāyana-ṇāna Vacchādito (754).

Tasmā Vacchādito gottagaṇato ṇāyana-ṇānapaccayā honti vā "tass' āpaccam" icc' etasmiṁ atthe.

Vacchassa apaccaṁ Vacchāyano (M. i, 232), Vacchāno, Vacchassa apaccaṁ vā, Vacchassa apaccaṁ Vacchāyanī, Vacchānī, Vacchassa apaccaṁ Vacchāyanaṁ, Vacchānaṁ. Sakaṭassa apaccaṁ Sākaṭāyano, Sākaṭāno, Sakaṭassa apaccaṁ vā, Sākaṭāyanī, Sākaṭānī, Sākaṭāyanaṁ, Sākaṭānaṁ. Evaṁ

Kaṇhāyano (D. i, 87, 89), Kaṇhāno, Kaṇhassa apaccaṁ vā, Kaṇhāyanī, Kaṇhānī, Kaṇhāyanaṁ, Kaṇhānaṁ. Aggivessāyano (M. i, 301, 302), Aggivessāno (M. i, 301, 302), Aggivessāyanī, Aggivessānī, Aggivessāyanaṁ, Aggivessānaṁ. Gacchāyano, Gacchāno, Gacchāyanī, Gacchānī, Gacchāyanaṁ, Gacchānaṁ. Kappāyano, Kappāno, Kappāyanī, Kappānī, Kappāyanaṁ, Kappānaṁ. Moggallāyano (V. ii, 11; M. i, 279, 318), Moggallāno (V. ii, 11; M. i, 279, 318), Moggallāyanī, Moggallānī, Moggallāyanaṁ, Moggallānaṁ. Muñcāyano, Muñcāno, Muñcāyanī, Muñcānī, Muñcāyanaṁ, Muñcānaṁ. Saṁghāyano, Saṁghāno, Saṁghāyanī, Saṁghānī, Saṁghāyanaṁ, Saṁghānaṁ. Lomāyano, Lomāno, Lomāyanī, Lomānī, Lomāyanaṁ, Lomānaṁ. Sākamāyano, Sākamāno, Sākamāyanī, Sākamānī, Sākamāyanaṁ, Sākamānaṁ. Nārāyano, Nārāno, Nārāyanī, Nārānī, Nārāyanaṁ, Nārānaṁ. Corāyano, Corāno, Corāyanī, Corānī, Corāyanaṁ, Corānaṁ. Āvasālāyano, Āvasālāno, Āvasālāyanī, Āvasālānī, Āvasālāyanaṁ, Āvasālānaṁ. Dvepāyano, Dvepāno, Dvepāyanī, Dvepānī, Dvepāyanaṁ, Dvepānaṁ. Kuñcāyano, Kuñcāno, Kuñcāyanī, Kuñcānī, Kuñcāyanaṁ, Kuñcānaṁ. Kaccāyano (D. i, 52; M. i, 157; S. i, 68), Kaccāno (D. i, 52; M. i, 157; S. i, 68), Kaccāyanī (JA. iii, 404), Kaccānī (JA. iii, 404), Kaccāyanaṁ, Kaccānaṁ.

After "Vaccha", etc., there is "ṇāyana" and "ṇāna".

After the groups of clans "Vaccha" and others, there are the suffixes "ṇāyana" and "ṇāṇa" in this meaning: "the offspring of him".

The offspring (apaccaṁ) of Vaccha (Vacchassa) (is called) Vacchāyano or Vacchāno or Vacchāyanī or Vacchānī or Vacchāyanaṁ or Vacchānaṁ. The offspring (apaccaṁ) of Sakaṭa (Sakaṭassa) (is called) Sākaṭāyano or Sākaṭāno or Sākaṭāyanī or Sākaṭānī or Sākaṭāyanaṁ or Sākaṭānaṁ. Likewise, the offspring (apaccaṁ) of Kaṇha (Kaṇhassa) (is called) Kaṇhāyano, Kaṇhāno, Kaṇhāyanī, Kaṇhānī, Kaṇhāyanaṁ, Kaṇhānaṁ. The offspring (apaccaṁ) of Aggivessa (Aggivessassa) (is called) Aggivessāyano, Aggivessāno, Aggivessāyanī, Aggivessānī, Aggivessāyanaṁ, Aggivessānaṁ. The offspring (apaccaṁ) of Gaccha (Gacchassa) (is called) Gacchāyano, Gacchāno, Gacchāyanī, Gacchānī, Gacchāyanaṁ, Gacchānaṁ. The offspring (apaccaṁ) of Kappa (Kappassa) (is called) Kappāyano, Kappāno, Kappāyanī, Kappānī, Kappāyanaṁ, Kappānaṁ. The offspring (apaccaṁ) of Moggalla (Moggallassa) (is called) Moggallāyano, Moggallāno, Moggallāyanī, Moggallānī, Moggallāyanaṁ, Moggallāno, Moggallāyanī, Moggallānī, Moggallāyanaṁ, Moggallānaṁ. [The rest is formed in the same way] Muñcāyano, Muñcāno, Muñcāyanī, Muñcānī, Muñcāyanaṁ, Muñcānaṁ. Saṁghāyano, Saṁghāno, Saṁghāyanī, Saṁghānī, Saṁghāyanaṁ, Saṁghānaṁ. Lomāyano, Lomāno, Lomāyanī, Lomānī, Lomāyanaṁ, Lomānaṁ. Sākamāyano, Sākamāno, Sākamāyanī, Sākamānī, Sākamāyanaṁ, Sākamānaṁ. Nārāyano, Nārāno, Nārāyanī, Nārānī, Nārāyanaṁ, Nārānaṁ. Corāyano, Corāno, Corāyanī, Corānī, Corāyanaṁ, Corānaṁ. Āvasālāyano, Āvasālāno, Āvasālāyanī, Āvasālānī, Āvasālāyanaṁ, Āvasālānaṁ.
The offspring (apaccaṁ) of Dvipa (Dvipassa) (is called) Dvepāyano, Dvepāno, Dvepāyanī, Dvepānī, Dvepāyanaṁ, Dvepānaṁ.
Kuñcāyano, Kuñcāno, Kuñcāyanī, Kuñcānī, Kuñcāyanaṁ, Kuñcānaṁ. Kaccāyano, Kaccāno, Kaccāyanī, Kaccānī, Kaccāyanaṁ, Kaccānaṁ.

346. 367. Ṇeyyo Kattikādīhi (755).

Tehi gottagaṇehi Kattikādīhi ṇeyyapaccayo hoti vā "tass' āpaccam" icc' etasmiṁ atthe.

Kattikāya apaccaṁ Kattikeyyo, Kattikāya apaccaṁ vā. Evaṁ Venateyyo (Khu. v, 204), Rohiṇeyyo (JA. iv, 84), Gaṅgeyyo (Khu. v, 54), Kaddameyyo, Nādeyyo, Āleyyo, Āheyyo, Kāmeyyo. Suciyā apaccaṁ Soceyyo, Sāleyyo, Bāleyyo, Māleyyo, Kāleyyo.

After those that have "kattikā" as the beginning word there is "ṇeyyo".[1]

After those groups of clans that have Kattikā as the beginning word, there is the suffix "ṇeyya" in this meaning: "The offspring of him".

The offspring (apaccaṁ) of Kattikā (Kattikāya) (is called) Kattikeyyo. Likewise, the offspring (apaccaṁ) of Vinatā (Vinatāya) (is called) Venateyyo. The offspring (apaccaṁ) of Rohiṇī (Rohiṇiyā) (is called) Rohiṇeyyo. The offspring (apaccaṁ) of Gaṅgā (Gaṅgāya) (is called) Gaṅgeyyo. The offspring (apaccaṁ) of Kaddamā (Kaddamāya) (is called) Kaddameyyo. The offspring (apaccaṁ) of Nadī (Nadiyā) (is called) Nādeyyo. The offspring (apaccaṁ) of Āli (Āliyā) (is called) Āleyyo. The offspring (apaccaṁ) of Āhi (Āhiyā) (is called) Āheyyo. The offspring (apaccaṁ) of Kamī (Kamiyā) (is called) Kāmeyyo. The offspring (apaccaṁ) of Suci (Suciyā) (is called) Soceyyo. The offspring (apaccaṁ) of Salā (Salāya) (is called) Sāleyyo. The offspring (apaccaṁ) of Balā (Balāya) (is called) Bāleyyo. The offspring (apaccaṁ) of Malā (Malāya) (is called) Māleyyo. The offspring (apaccaṁ) of Kalā (Kalāya) (is called) Kāleyyo.

347. 368. Ato ṇi vā (756).

Tasmā akārato ṇipaccayo hoti vā "tass' āpaccam" icc' etasmiṁ atthe.

Dakkhassa apaccaṁ Dakkhi, Dakkhassa apaccaṁ vā. Duṇassa apaccaṁ Doṇi (JA. iii, 270), Duṇassa apaccaṁ vā. Evaṁ Vāsavi, Sakyaputti, Nāṭaputti (D. i, 45), Dāsaputti, Dāsavi, Vāruṇi, Gaṇḍi, Bāladevi, Pāvaki, Jenadatti (VinA. i, 171), Buddhi, Dhammi, Saṁghi, Kappi, Anuruddhi.

Vā ti vikappanatthena ṇikapaccayo hoti "tass' āpaccam" icc' etasmiṁ atthe. Sakyaputtassa apaccaṁ sakyaputtiko. Evaṁ nāṭaputtiko, jenadattiko.

Sometimes after "a" there is "ṇi".

Sometimes after "a" there is the suffix "ṇi" in this meaning: "The offspring of him".

The offspring (apaccaṁ) of Dakkha (Dakkhassa) (is called) Dakkhi. The offspring (apaccaṁ) of Duṇa (Duṇassa) (is called) Doṇi. Likewise, the offspring (apaccaṁ) of Vāsava (Vasavassa) (is called) Vāsavi. The offspring (apaccaṁ) of Sakyaputta (Sakyaputtassa) (is

[1] "Kattikādīhi" is a bahubbīhi compound: Kattikā ādi yesaṁ, te Kattikādayo, tehi Kattikādīhi.

called) Sakyaputti. The offspring (apaccaṁ) of Naṭaputta (Naṭaputtassa) (is called) Nāṭaputti. The offspring (apaccaṁ) of Dasaputta (Dasaputtassa) (is called) Dāsaputti. The offspring (apaccaṁ) of Dasava (Dasavassa) (is called) Dāsavi. The offspring (apaccaṁ) of Varuṇa (Varuṇassa) (is called) Vāruṇi. The offspring (apaccaṁ) of Gaṇḍa (Gaṇḍassa) (is called) Gaṇḍi. The offspring (apaccaṁ) of Baladeva (Baladevassa) (is called) Bāladevi. The offspring (apaccaṁ) of Pavaka (Pavakassa) (is called) Pāvaki. The offspring (apaccaṁ) of Jinadatta (Jinadattassa) (is called) Jenadatti. The offspring (apaccaṁ) of Buddha (Buddhassa) (is called) Buddhi. The offspring (apaccaṁ) of Dhamma (Dhammassa) (is called) Dhammi. The offspring (apaccaṁ) of Saṁgha (Saṁghassa) (is called) Saṁghi. The offspring (apaccaṁ) of Kappa (Kappassa) (is called) Kappi. The offspring (apaccaṁ) of Anuruddha (Anuruddhassa) (is called) Anuruddhi.

"Vā" has the meaning of extending; so there is the suffix "ṇika" in this meaning: "The offspring of him". The offspring (apaccaṁ) of Sakyaputta (Sakyaputtassa) (is called) Sakyaputtiko. Likewise, the offspring (apaccaṁ) of Naṭaputta (Naṭaputtassa) (is called) Nāṭaputtiko. The offspring (apaccaṁ) of Jinadatta (Jinadattassa) (is called) Jenadattiko.

348. 371. Ṇavo 'pakvādīhi (757).

Upaku icc' evamādīhi ṇavapaccayo hoti vā "tass' āpaccam" icc' etasmiṁ atthe.

Upakussa apaccaṁ Opakavo, Upakussa apaccaṁ vā. Manuno apaccaṁ Mānavo (D. i, 82), Manuno apaccaṁ vā. Bhaggussa apaccaṁ Bhaggavo (M. ii, 242; M. iii, 281), Bhaggussa apaccaṁ vā. Paṇḍussa apaccaṁ Paṇḍavo (JA. ii, 89), Paṇḍussa apaccaṁ vā. Bahussa apaccaṁ Bāhavo, Bahussa apaccaṁ vā.

Optionally after "Upaku" and others, there is "ṇava".

Optionally after "Upaku" and others, there is the suffix "ṇava" in this meaning: The offspring of him.

The offspring (apaccaṁ) of Upaku (Upakussa) (is called) Opakavo. The offspring (apaccaṁ) of Manu (Manuno) (is called) Mānavo. The offspring (apaccaṁ) of Bhaggu (Bhaggussa) (is called) Bhaggavo. The offspring (apaccaṁ) of Paṇḍu (Paṇḍussa) (is called) Paṇḍavo. The offspring of Bahu (Bahussa) (is called) Bāhavo.

349. 372. Ṇera vidhavādito (758-9).

Tasmā vidhavādito ṇerapaccayo hoti vā "tass' āpaccam" icc' etasmiṁ atthe.

Vidhavāya apaccaṁ vedhavero (Khu. vi, 327), vidhavāya apaccaṁ vā. Bandhukiyā apaccaṁ bandhukero, bandhukiyā apaccaṁ vā. Samaṇassa apaccaṁ sāmaṇero (Vin. ii, 160; iii, 116), samaṇassa apaccaṁ vā. Evaṁ sāmaṇerī (Vin. ii, 160, 458), sāmaṇeraṁ, nāḷikero, nāḷikerī, nāḷikeraṁ.

After "Vidhavā" and others, there is "ṇera".

After "Vidhavā" and others, there is the suffix "ṇera" in this meaning: The offspring of him.

The offspring (apaccaṁ) of a widow (vidhavāya) (is called) son of a widow (vedhavero). The offspring (apaccaṁ) of a woman that goes to a lover (bandhukiyā) (is called) son of a woman that goes to a lover (bandhukero). The offspring (apaccaṁ) of monk (samaṇassa) (is called) a novice (sāmaṇero). Likewise, female novice (sāmaṇerī), (sāmaṇeraṁ); coconut tree (nāḷikero), (nāḷikerī), (nāḷikeraṁ).

350. 373. Yena vā saṁsaṭṭhaṁ tarati carati vahati ṇiko (764).

Yena vā saṁsaṭṭhaṁ, yena vā tarati, yena vā carati, yena vā vahati icc' etesv atthesu ṇikapaccayo hoti vā.

Tilena saṁsaṭṭhaṁ bhojanaṁ telikaṁ, tilena saṁsaṭṭhaṁ vā. Evaṁ goḷikaṁ, ghātikaṁ.

Nāvāya taratī ti nāviko (Khu. vi, 79), nāvāya tarati vā. Evaṁ oḷumpiko.

Sakaṭena caratī ti sākaṭiko (S. i, 56), sakaṭena carati vā. Evaṁ pattiko (D. i, 47), daṇḍiko, dhammiko (D. i, 80; M. ii, 262; Khu. ii, 273), pādiko.

Sīsena vahatī ti sīsiko, sīsena vahati vā. Aṁsena vahatī ti aṁsiko, aṁsena vahati vā. Evaṁ khandhiko, aṅguliko.

Vā ti vikappanatthena aññesu pi ṇikapaccayo hoti. Rājagahe vasatī ti rājagahiko, rājagahe vasati vā. Rājagahe jāto rājagahiko, rājagahe jāto vā. Evaṁ māgadhiko (M. i, 287), sāvatthiko, kapilavatthiko, pāṭaliputtiko, vesāliko (Vin. i, 27; A. iii, 47).

There is "ṇika" (in these meanings:) mixed with that, he crosses by that, he goes by that, he carries by that.

There is the suffix "ṇika" in these meanings: mixed with that, he crosses by that, he goes by that, he carries by that.

Food (bhojanaṁ) mixed (saṁsaṭṭhaṁ) with sesamum seed (tilena) (is called) (food) mixed with sesamum seeds (telikaṁ). Food (bhojanaṁ) mixed (saṁsaṭṭhaṁ) with molasses (guḷena) (is called) (food) mixed with molasses (goḷikaṁ). Food (bhojanaṁ) mixed (saṁsaṭṭhaṁ) with ghee (ghatena) (is called) (food) mixed with ghee (ghātikaṁ).

He crosses (tarati) by boat (nāvāya) (is called) a sailor (nāviko). He crosses (tarati) by raft (uḷumpena) (is called) a rafter (oḷumpiko).

He goes (carati) by cart (sakaṭena) (is called) a carter (sākaṭiko). He goes (carati) by foot (pattena) (is called) a pedestrian (pattiko). He goes (carati) by stick (daṇḍena) (is called) a man that goes by a stick (daṇḍiko). He goes/lives (carati) by the Dhamma (Dhammena) (is

called) a man that lives by the Dhamma (Dhammiko). He goes (carati) by foot (padena) (is called) a pedestrian (pādiko).

He carries (vahati) with the head (sīsena) (is called) a man that carries (something) with his head (sīsiko). He carries (vahati) with the shoulder (aṁsena) (is called) a man that carries (something) with his shoulder (aṁsiko). He carries (vahati) with the shoulder (khandhena) (is called) a man that carries (something) with his shoulder (khandiko). He carries (vahati) with the fingers (aṅgulīhi) (is called) a man that carries (something) with his fingers (aṅguliko).

"Vā" is for extending the uses, in other senses also there is the suffix "ṇika". He lives (vasati) in Rājagaha (Rājagahe) (is called) a resident of Rājagaha (Rājagahiko). Born (jāto) in Rājagaha (Rājagahe) (is called) a man that was born in Rājagaha (Rājagahiko). Likewise, he lives (vasati) in Magadha (Magadhe) (is called) a resident of Magadha (Māgadiko), a resident of Sāvatthī (Sāvatthiko), a resident of Kapilavatthu (Kapilavatthiko), a resident of Pāṭaliputta (Pāṭaliputtiko), a resident of Vesālī (Vesāliko).

351. 374. Tam adhīte tena-katādi sannidhāna-niyoga-sippa-bhaṇḍa-jīvikatthesu ca (764).

Tam adhīte, tena katādi-atthe, tamhi sannidhānā, tattha niyutto, tam assa sippaṁ, tam assa bhaṇḍaṁ, tam assa jīvikaṁ icc' etesv atthesu ca ṇikapaccayo hoti vā.

Vinayam adhīte Venayiko (Vin. i, 3), Vinayam adhīte vā. Evaṁ Suttantiko (Vin. i, 244), Ābhidhammiko (AbhA. i, 12), Veyyākaraṇiko.

Kāyena kataṁ kammaṁ kāyikaṁ (Abh. ii, 255), kāyena kataṁ kammaṁ vā. Evaṁ vācasikaṁ (Abh. ii, 255), mānasikaṁ.

Sarīre sannidhānā vedanā sārīrikā (M. i, 13, 300), sarīre sannidhānā vā. Evaṁ mānasikā.

Dvāre niyutto dovāriko (Khu. iii, 351), dvāre niyutto vā. Evaṁ bhaṇḍāgāriko (VinA. i, 310), nāgariko, nāvakammiko.

Vīṇā assa sippaṁ veṇiko, vīṇā assa sippaṁ vā. Evaṁ pāṇaviko, modiṅgiko, vaṁsiko.

Gandho assa bhaṇḍaṁ gandhiko (Khu. iii, 421), gandho assa bhaṇḍaṁ vā. Evaṁ teliko (Khu. iii, 421), goḷiko.

Urabbhaṁ hantvā jīvatī ti orabbhiko (M. ii, 6; A. i, 528; ii, 267), urabbhaṁ hantvā jīvati vā. Magaṁ hantvā jīvatī ti māgaviko (M. ii, 6; A. i, 528; ii, 267), magaṁ hantvā jīvati vā. Evaṁ sokariko (M. ii, 6; A. i, 528; ii, 267), sākuṇiko (M. ii, 6; A. i, 528; ii, 267).

Ādiggahaṇena aññatthā pi ṇikapaccayo yojetabbo. Jālena hato jāliko, jālena hato vā.

Suttena bandho suttiko, suttena bandho vā.

Cāpo assa āvudho cāpiko, cāpo assa āvudho vā. Evaṁ tomariko, muggariko, mosaliko.

Vāto assa ābādho vātiko, vāto assa ābādho vā. Evaṁ semhiko, pittiko.

Buddhe pasanno buddhiko, buddhe pasanno vā. Evaṁ dhammiko (Khu. i, 25), saṁghiko.

Buddhassa santakaṁ buddhikaṁ, buddhassa santakaṁ vā. Evaṁ dhammikaṁ, saṁghikaṁ (Vin. ii, 58, 202).

Vatthena kītaṁ bhaṇḍaṁ vatthikaṁ, vatthena kītaṁ bhaṇḍaṁ vā. Evaṁ kumbhikaṁ, phālikaṁ, kiṁkaṇikaṁ, sovaṇṇikaṁ.

Kumbho assa parimānaṁ kumbhikaṁ, kumbho assa parimāṇaṁ vā.

Kumbhassa rāsi kumbhikaṁ, kumbhassa rāsi vā.

Kumbhaṁ arahatī ti kumbhiko, kumbhaṁ arahati vā.

Akkhena dibbatī ti akkhiko, akkhena dibbati vā. Evaṁ sālākiko, tindukiko ambaphaliko, kapiṭṭhaphaliko, nāḷikeriko icc' evamādi.

Optionally, he learns that, made by that, etc., and in the meaning of staying in, engaged in, skill, merchandise, livelihood.

Optionally, he learns that, in the meaning of made by that, etc., and in these meanings: staying in, engaged there, that is his skill, that is his merchandise, that is his livelihood, there is the suffix "ṇika".

He learns (adhīte) Vinaya (Vinayaṁ) (is called) a person that learns Vinaya (Venayiko). Likewise, he learns (adhīte) Suttanta (Suttantaṁ) (is called) a person that learns Suttanta (Suttantiko). He learns (adhīte) Abhidhamma (Abhidhammaṁ) (is called) a person that learns Abhidhamma (Ābhidhammiko). He learns (adhīte) grammar (byākaraṇaṁ) (is called) a person that learns grammar (Veyyākaraṇiko).

An action (kammaṁ) done (kataṁ) by the body (kāyena) (is called) bodily (action) (kāyikaṁ). Likewise, an action (kammaṁ) done (kataṁ) by the speech (vacasā) (is called) verbal (action) (vācasikaṁ); an action (kammaṁ) done (kataṁ) by the mind (manasā) (is called) mental (action) (mānasikaṁ).

A feeling (vedanā) located (sannidhānā) in the body (sarīre) (is called) bodily (feeling) (sārīrikā). Likewise, a feeling (vedanā) located (sannidhānā) in the mind (manasi) (is called) a mental (feeling) (mānasikā).

Engaged (niyutto) at the door (dvāre) (is called) a gatekeeper (dovāriko). Likewise, engaged (niyutto) in the property (bhaṇḍāgāre) (is called) a treasurer (bhaṇḍāgāriko); engaged (niyutto) in the city (nagare) (is called) a citizen (nāgariko), engaged (niyutto) in new work (navakamme) (is called) (a person that is) engaged in new work (nāvakammiko).

Playing the harp (vīṇā) is his (assa) is skill (sippaṁ) (is called) a harpist (veṇiko). Likewise, playing the drum (paṇavo) is his (assa) skill (sippaṁ) (is called) a drummer (pāṇaviko); playing the small drum (mudiṅgo) is his (assa) skill (sippaṁ) (is called) a small drum player (modiṅgiko); playing the flute (vaṁso) is his (assa) skill (sippaṁ) (is called) a flute player (vaṁsiko).

Perfume (gandho) is his (assa) merchandise (bhaṇḍaṁ) (is called) a perfume seller (gandhiko). Likewise, oil (telaṁ) is his (assa) merchandise (bhaṇḍaṁ) (is called) a oil seller (teliko); sugar (guḷaṁ) is his (assa) merchandise (bhaṇḍaṁ) (is called) a seller of sugar (goḷiko).

Having killed (hantvā) ram (urabbhaṁ) he lives (jīvati), so (iti) (he is called) a dealer or butcher of sheep (orabbhiko). Having killed (hantvā) a beast (magaṁ) he lives (jīvati), so (iti) (he is called) a hunter (māgaviko). Having killed (hantvā) a pig (sūkaraṁ) he lives (jīvati), so (iti) (he is called) a pork butcher (sokariko). Having killed (hantvā) a bird (sakuṇaṁ) he lives (jīvati), so (iti) (he is called) a fowler (sākuṇiko).

By taking "ādi", also in other meanings the suffix "ṇika" can be employed. Killed (hato) by net (jālena) (is called) (one that is) killed by net (jāliko).

Bound (bandho) by string (suttena) (is called) (one that is) bound by string (suttiko).

A bow (cāpo) is his (assa) weapon (āvudho) (is called) an archer (cāpiko). Likewise, a spear (tomaro) is his (assa) weapon (āvudho) (is called) a spearman (tomariko); a club (muggaro) is his (assa) weapon (āvudho) (is called) one whose weapon is a club (muggariko); a pestle (musalo) is his (assa) weapon (āvudho) (is called) one whose weapon is a pestle (mosaliko).

Wind (vāto) is his (assa) disease (ābādho) (he is called) one whose disease is wind (vātiko). Likewise, phlegm (semhaṁ) is his (assa) disease (ābādho) (he is called) one whose disease is phlegm (semhiko); bile (pittaṁ) is his (assa) disease (ābādho) (he is called) one whose disease is bile (pittiko).

Having faith (pasanno) in the Buddha (Buddhe) (he is called) one who has faith in the Buddha (buddhiko). Likewise, having faith (pasanno) in the Dhamma (Dhamme) (he is called) one who has faith in the Dhamma (dhammiko); having faith (pasanno) in the Saṁgha (Saṁghe) (he is called) one who has faith in the Saṁgha (saṁghiko).

Property (santakaṁ) of the Buddha (Buddhassa) (it is called) the property of the Buddha (buddhikaṁ). Likewise, the property (santakaṁ) of the Dhamma (Dhammassa) (it is called) the property of the Dhamma (dhammikaṁ); the property (santakaṁ) of the Saṁgha (Saṁghassa) (it is called) the property of the Saṁgha (saṁghikaṁ).

Merchandise (bhaṇḍaṁ) bought (kītaṁ) with clothes (vatthena) (it is called) merchanise bought with cloth (vatthikaṁ). Likewise, merchandise (bhaṇḍaṁ) bought (kītaṁ) with a water-pot (kumbhaṁ) (it is called) merchandise bought with a water-pot (kumbhikaṁ);

merchandise (bhaṇḍaṁ) bought (kītaṁ) with fruit (phalena) (it is called) merchandise bought with fruit (phālikaṁ); merchandise (bhaṇḍaṁ) bought (kītaṁ) with a kind of bell (kiṁkaṇena) (it is called) merchandise bought with a king of bell (kiṁkaṇikaṁ); merchandise (bhaṇḍaṁ) bought (kītaṁ) with gold (suvaṇṇena) (it is called) merchandise bought with gold (sovaṇṇikaṁ).

A *kumbha* (kumbho) is its (assa) measure (parimānaṁ) (it is called) something that has a kumbha as its measure (kumbhikaṁ).

A pile (rāsi) of water-pots (kumbhassa) (it is called) a pile of water-pots (kumbhikaṁ).

It is worth (arahati) a *kumbha* (kumbhaṁ) (it is called) something that it is worth a *kumbha* (kumbhikaṁ).

He plays (dibbati) with dice (akkhena) (he is called) a dice-player (akkhiko). Likewise, he plays (dibbati) with bamboo sticks (salākehi) (he is called) a bamboo sticks player (sālākiko); he plays (dibbati) with a fig tree (tindukena) (he is called) a person that plays with a fig tree (tindukiko); he plays (dibbati) with mangoes (ambaphalena) (he is called) a person that plays with mangoes (ambaphaliko); he plays (dibbati) with the fruits of the *Kapiṭṭha* tree (kapiṭṭhaphalena) (he is called) a person that plays with the fruits of the *Kapiṭṭha* tree (kapiṭṭhaphaliko); he plays (dibbati) with coconuts (nāḷikerena) (he is called) a person that plays with coconuts (nāḷikeriko); etc.

352. 376. Ṇa rāgā tass' edam aññatthesu ca (765).

Ṇapaccayo hoti vā rāgamhā "tena rattaṁ" icc' etasmiṁ atthe, "tass' edaṁ" aññatthesu ca.

Kasāvena rattaṁ vatthaṁ kāsāvaṁ (Khu. i, 14), kasāvena rattaṁ vatthaṁ vā. Evaṁ kosumbhaṁ, hāliddaṁ (Khu. v, 106), pāṭaṅgaṁ[2], rattaṅgaṁ, mañjiṭṭhaṁ (M. i, 179), kuṅkumaṁ (DAA. ii, 190).

Sūkarassa idaṁ maṁsaṁ sokaraṁ, sūkarassa idaṁ maṁsaṁ vā. Evaṁ māhiṁsaṁ (Mhvs. 25-6)

Udumbarassa avidūre pavattaṁ vimānaṁ odumbaraṁ, udumbarassa avidūre pavattaṁ vimānaṁ vā.

Vidisāya avidūre nivāso vediso (Khu. i, 432), vidisāya avidūre nivāso vā.

Mathurāya jāto māthuro (M. ii, 270), mathurāya jāto vā.

Mathurāya āgato māthuro, mathurāya āgato vā.

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[2] Pattaṅgaṁ (Sī).

Kattikāya niyutto māso Kattiko (VinA. ii, 298. 308), kattikāya niyutto māso vā. Evaṁ Māgasiro (VinA. i, 163), Phusso (VinA. i, 163), Māgho, Phagguno, Citto, Vesākho, Jeṭṭho (VinA. i, 53), Āsaḷho, Sāvaṇo, Bhaddo, Assayujo (Sārattha-Ṭīkā i, 182).

Na vuddhi nīlapītādo, paccaye saṇakārake.
Phakāro phussasaddassa, "siro" ti sirasaṁ vade.

Sikkhānaṁ samūho sikkho, bhikkhānaṁ samūho bhikkho. Evaṁ kāpoto, māyūro, kokilo.

Buddho assa devatā buddho. Evaṁ bhaddo, māro, māhindo, vessavaṇo, yāmo, soṁo, nārāyaṇo

Saṁvaccharam adhīte saṁvaccharo. Evaṁ mohutto, nemitto, aṅgavijjo, veyyākaraṇo (D. i, 82), chando[3], bhāsso[4], cando.

Vasādānaṁ visayo deso vāsādo.[5] Evaṁ kumbho,[6] sākunto, ātisāro.

Udumbarā asmiṁ padese santī ti odumbaro. Sāgarehi nibbatto sāgaro. Sāgalam assa nivāso sāgalo[7]. Mathurā assa nivāso māthuro. Mathurāya issaro māthuro. Icc' evamādayo yojetabbā.

There is "ṇa" after "rāga", dye, this of him and other meanings.

Optionally, there is the suffix "ṇa" after (words that have the meaning of) "rāga", dye, in the sense of "dyed by that"; "this of him", and in other meanings.

A cloth (vatthaṁ) dyed (rattaṁ) with orange color (kasāvena) (it is called) a cloth dyed with orange color (kāsāvaṁ). Likewise, a cloth (vatthaṁ) dyed (rattaṁ) with safflower (kusumbhena) (it is called) a cloth dyed with safflower (kosumbhaṁ); a cloth (vatthaṁ) dyed (rattaṁ) with turmeric (haliddiyā) (it is called) a cloth dyed with turmeric (hāliddaṁ); (pāṭaṅgaṁ); (rattaṅgaṁ); (mañjiṭṭhaṁ); a cloth (vatthaṁ) dyed (rattaṁ) with saffron (kuṅkumena) (it is called) a cloth dyed with saffron (kuṅkumaṁ).

This flesh (idaṁ maṁsaṁ) is of the pig (sūkarassa) (it is called) flesh of the pig (sokaraṁ). Likewise, this flesh (idaṁ maṁsaṁ) is of the buffalo (mahiṁsassa) (it is called) flesh of the buffalo (māhiṁsaṁ).

A mansion (vimānaṁ) situated (pavattaṁ) near (avidūre) the fig tree (udumbarassa)(it is called) a mansion situated near the fig tree (odumbaraṁ).

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[3] Chandaso (Sī).
[4] Bhāso (K).
[5] Vāsāto (K).
[6] Kunto (Sī).
[7] Sākalo (K).

A dwelling place (nivāso) near (avidūre) the intermediate point of compass (vidisāya) (it is called) a dwelling place near the intermediate point of compass (vediso).

Born (jāto) in Mathura (Mathurāya) (he is called) one born in Mathura (māthuro).

Came (āgato) from Mathura (Mathurāya) (he is called) one who came from Mathura (māthuro).

A month (māso) in conjunction (niyutto) with the constellation *Kattikā* (Kattikāya) (it is called) *Kattiko.* Likewise, a month (māso) in conjunction (niyutto) with the constellation *Magasira* (Magasirena) (it is called) *Māgasiro*; a month (māso) in conjunction (niyutto) with the constellation *Phussa* (Phussena) (it is called) *Phusso*; a month (māso) in conjunction (niyutto) with the constellation *Magha* (Maghena) (it is called) *Māgho*; a month (māso) in conjunction (niyutto) with the constellation *Phaggunī* (Phagguṇiyā) (it is called) *Phagguno*; a month (māso) in conjunction (niyutto) with the constellation *Citta* (Cittena) (it is called) *Citto*; a month (māso) in conjunction (niyutto) with the constellation *Visākhā* (Visākhāya) (it is called) *Vesākho*; a month (māso) in conjunction (niyutto) with the constellation *Jeṭṭhā* (Jeṭṭhāya) (it is called) *Jeṭṭho*; a month (māso) in conjunction (niyutto) with the constellation *Āsaḷhī* (Āsaḷhiyā) (it is called) *Āsaḷho*; a month (māso) in conjunction (niyutto) with the constellation *Savaṇa* (Savaṇena) (it is called) *Sāvaṇo*; a month (māso) in conjunction (niyutto) with the constellation *Bhadda* (Bhaddena) (it is called) *Bhaddo*; a month (māso) in conjunction (niyutto) with the constellation *Assayuja* (Assayujena) (it is called) *Assayujo.*

> When there is a suffix with the indicatory letter "ṇ" (paccaye saṇakārake), there is no (na) strengthening (vuddhi) of (1) "nīla", blue, "pīta", yellow, and others (nīla-pītādo), of (2) the vowel (u) of the word "phussa", and one should not say (na vade) "sirasa" (sirasaṁ) of "siro" (as in Māgasiro).

A collection (samūho) of trainings (sikkhānaṁ) (it is called) a collection of trainings (sikkho). A collection (samūho) of alms food (bhikkhānaṁ) (it is called) a collection of alms food (bhikkho). Likewise, a collection (samūho) of pigeons (kapotānaṁ) (it is called) a collection of pigeons (kāpoto); a collection (samūho) of peacocks (mayūrānaṁ) (it is called) a collection of peacocks (māyūro); a collection (samūho) of cuckoos (kokilānaṁ) (it is called) a collection of cuckoos (kokilo).

His (assa) deity (devatā) is the Buddha (Buddha), (he is called) one whose deity is the Buddha (Buddho). Likewise, his (assa) deity (devatā) is Bhadda (Bhaddo), (he is called) one whose deity is Bhadda (Bhaddo); his (assa) deity (devatā) is Māra (Māro), (he is called) one whose deity is Māra (Māro); his (assa) deity (devatā) is Mahinda (Mahindo), (he is called) one whose deity is Mahindo (Māhindo); his (assa) deity (devatā) is Vessavaṇa (Vessavaṇo), (he is called) one whose deity is Mahindo (Vessavaṇo); his (assa) deity (devatā) is Yama (Yamo), (he is called) one whose deity is Yama (Yāmo); his (assa) deity (devatā) is Soma (Somo), (he is called) one whose deity is Soma (Somo); his (assa) deity (devatā) is Nārāyaṇa (Nārāyaṇo), (he is called) one whose deity is Nārāyaṇa (Nārāyaṇo).

He learns (adhīte) for a year (saṁvaccharaṁ), (he is called) one who learns for a year (saṁvaccharo). Likewise, he learns (adhīte) for a moment (muhuttaṁ), (he is called) one who learns for a moment (mohutto); he learns (adhīte) marks (nimittaṁ), (he is called) one who learns marks (nemitto); he learns (adhīte) the science of parts (aṅgavijjaṁ), (he is called) one who learns the science of parts (aṅgavijjo); he learns (adhīte) grammar (byākaraṇaṁ), (he is called) a grammarian (veyyākaraṇo); he learns (adhīte) prosody (chandaṁ), (he is called) a prosodist (chando); he learns (adhīte) the book named Bhāssa (Bhāsso), (he is called) one

who learns the book named Bhāssa (Bhāsso); he learns (adhīte) the book named Canda (Cando), (he is called) one who learns the book named Canda (Cando).

A region (deso) that is the domain (visayo) of lions (vasādānaṁ), (it is called) a region that is the domain of lions (vāsādo). Likewise, (kumbho); (sākunto); (ātisāro).

There are (santi) fig trees (udumbarā) in this region (asmiṁ padese), so (iti) (it is called) a region where there are fig trees (odumbaro). Made (nibbatto) by princes (sāgarehi), (it is called) ocean (sāgaro). His (assa) dwelling place (nivāso) is Sāgala (Sāgalaṁ), (he is called) a person whose dwelling place is Sāgala (Sāgalo). His (assa) dwelling place (nivāso) is Mathurā (Mathurā), (he is called) a person whose dwelling place is Mathurā (Māthuro). The lord (issaro) of Mathurā (Mathurāya), (he is called) a person that is the lord of Mathurā (Māthuro).

353. 378.. Jātādīnam im'-iyā ca (767).

Jāta icc' evamādīnam atthe ima-iyapaccayā honti.

Pacchā jāto pacchimo (D. i, 225). Evaṁ antimo (Khu. iv, 4), majjhimo (D. i, 225), purimo (D. i, 225), uparimo (Khu. iv, 4), heṭṭhimo (Khu. ix, 120), gopphimo[8] (VinA. ii, 202), bodhisattajātiyā jāto bodhisattajātiyo. Evaṁ assajātiyo, hatthijātiyo, manussajātiyo.

Ādiggahaṇena niyuttatthādito pi tadassatthādito pi ima iya ika icc' ete paccayā honti[9]. Ante niyutto antimo. Evaṁ antiyo, antiko.

Putto assa atthi, tasmiṁ vā vijjatī ti puttimo. Evaṁ puttiyo, puttiko; kappimo, kappiyo (Khu. vii, 261), kappiko.

Caggahaṇena kiyapaccayo hoti niyuttatthe. Jātiyaṁ niyutto jātikiyo, andhe niyutto andhakiyo, jātiyā andho jaccandho (D. ii, 262), jaccandhe niyutto jaccandhakiyo.

Also there are "ima" and "iya" (in the meaning) of "jāta", born, etc.

In the meaning of "jāta", born, etc., there are the suffixes "ima" and "iya".

Born (jāto) after (pacchā), (he is called) someone that was born after (pacchimo). Likewise, born (jāto) last (ante), (he is called) someone that was born last (antimo); born (jāto) in the middle (majjhe), (he is called) someone that was born in the middle (majjhimo); born (jāto) earlier (pure), (he is called) someone that was born earlier (purimo); born (jāto) above (upari), (he is called) someone that was born above (uparimo); born (jāto) below (heṭṭhā), (he is called) someone that was born below (heṭṭhimo); born (jāto) in the ankle (gupphe), (he is called) something that was born in the ankle (gopphimo); born (jāto) in the family of

[8] Goppimo (Sī).

[9] Ādiggahaṇena tattha niyutto, tad assạ atthi, tattha bhavoti ādīsv api ima-iyapaccayā honti. Casaddena ikappaccayo ca (Rū).

Bodhisattas (bodhisattajātiyā), (he is called) someone that was born in the family of Bodhisattas (Bodhisattajātiyo). Likewise, born (jāto) in the species of horses (assajātiyā), (it is called) a horse (assajātiyo); born (jāto) in the species of elephants (hatthijātiyā), (it is called) an elephant (hatthijātiyo); born (jāto) in the species of humans (manussajātiyā), (he is called) a human (manussajātiyo).

By taking "ādi", there are also the suffixes "ima", "iya" and "ika", in the meaning of engaged and others, and in the meaning of "there is this of him", and others. Engaged (niyutto) at the end (ante), (it is called) something or someone engaged at the end (antimo, āntiyo, antiko).

There is (atthi) a son (putto) of him (assa) or (vā) a son (putto) exists (vijjati) in him (tasmiṁ), (he is called) a person that has sons (puttimo, puttiyo, puttiko). Likewise, there is (atthi) a thought (kappa) of him (assa) or (vā) a thought (kappo) exists (vijjati) in him (tasmiṁ), (he is called) a person that has a thought (kappino, kappiyo, kappiko).

By taking "ca", there is the suffix "kiya" in the meaning of engaged. Engaged (niyutto) in birth (jātiyaṁ), (he is called) someone engaged in birth (jātikiyo); engaged (niyutto) in darkness (andhe), (he is called) a blind person (andhakiyo); blind (andho) by birth (jātiyā), (he is called) someone who is blind by birth (jaccandho); engaged (niyutto) in being born blind (jaccandhe), (he is called) someone who is born blind (jaccandhakiyo).

354. 379. Samūhatthe kaṇ-ṇā (770)[10].

Samūhatthe kaṇ-ṇa icc' ete paccayā honti.

Rājaputtānaṁ samūho rājaputtako. Evaṁ rājaputto, mānussako, mānusso, māyūrako, māyūro, māhiṁsako, māhiṁso[11].

In the meaning of collection there is "kaṇ" and "ṇa".

In the meaning of collection, there are the suffixes "kaṇ" and "ṇa".

A collection (samūho) of princes (rājaputtānaṁ), (it is called) a collection of princes (rājaputtako, rājaputto). Likewise, a collection (samūho) of humans (manussānaṁ), (it is called) a collection of humans (mānussako, mānusso); a collection (samūho) of peacocks (mayūrānaṁ), (it is called) a collection of peacocks (māyūrako, māyuro); a collection (samūho) of buffalo (mahiṁsānaṁ), (it is called) a collection of buffalo (māhiṁsako, māhiṁso).

355. 380. Gāma-jana-bandhu-sahāyādīhi tā (771).

Gāma jana bandhu sahāya icc' evamādīhi tāpaccayo hoti samūhatthe.

Gāmānaṁ samūho gāmatā. Evaṁ janatā (Khu. ii, 174; BuA. 228), bandhutā, sahāyatā, nagaratā[12].

[10] Kaṇ ṇā ca (Sī).
[11] Māhisako, māhiso (Sī).

Also there is "tā" after "gāma", village, "jana", people, "bandhu", relation, and "sahāya", friend, and others.

In the meaning of collection, there is the suffix "tā" after "gāma", village, "jana", people, "bandhu", relation, "sahāya", friend, and others.

A collection (samūho) of villages (gāmānaṁ), (it is called) a collection of villages (gāmatā). Likewise, a collection (samūho) of people (janānaṁ), (it is called) a collection of people (janatā); a collection (samūho) of relatives (bandhūnaṁ), (it is called) a collection of relatives (bandhutā); a collection (samūho) of friends (sahāyānaṁ), (it is called) a collection of friends (sahāyatā); a collection (samūho) of cities (nagarānaṁ), (it is called) a collection of cities (nagaratā).

356. 381. Tad assa ṭhānam iyo[13] ca (773)[14].

"Tad assa ṭhānam" icc etasmiṁ atthe iyapaccayo hoti.

Madanassa ṭhānaṁ madaniyaṁ (A. ii, 60), bandhanassa ṭhānaṁ bandhaniyaṁ (A. ii, 60), mucchanassa ṭhānaṁ mucchaniyaṁ (A. ii, 60). Evaṁ rajaniyaṁ, kamaniyaṁ (A. ii, 60), gamaniyaṁ, dussaniyaṁ (Khu. iii, 74), dassaniyaṁ (D. i, 44).

Also there is "iya" in this is its cause.

In this meaning: "this is its cause", there is the suffix "iya".

The cause (ṭhānaṁ) of intoxication (madanassa), (it is called) the cause of intoxication, for example, the liquor (madaniyaṁ); the cause (ṭhānaṁ) of imprisonment (bandhanassa), (it is called) the cause of imprisonment (bandhaniyaṁ); the cause (ṭhānaṁ) of fainting (mucchanassa), (it is called) the cause of fainting (mucchaniyaṁ). Likewise, the cause (ṭhānaṁ) of attachment (rajanānaṁ), (it is called) the cause of attachment, beauty (rajaniyaṁ); the cause (ṭhānaṁ) of liking (kamanassa), (it is called) the cause of liking (kamaniyaṁ); the cause (ṭhānaṁ) of going (gamanassa), (it is called) the cause of going (gamaniyaṁ); the cause (ṭhānaṁ) of corruption (dussanassa), (it is called) the cause of corruption (dussaniyaṁ); the cause (ṭhānaṁ) of seeing (dassanassa), (it is called) the cause of seeing (dassaniyaṁ).

357. 382. Upamatth' āyitattaṁ (777).

Upamatthe āyitattapaccayo hoti.

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12 Nāgaratā (Sī).

13 Mīyo (Sī).

14 Madanīyanti karaṇe 'dhikaraṇe vā anīyena siddhaṁ (Mog. iv, 69). Madanīyādippasiddhiyā Kaccāyanena "tad assa ṭhānamīyo cā" ti suttitaṁ, tam iha karaṇe 'dhikaraṇe vā anīyena siddhanti āha madanīyanticcādi (Mog. pañcikā iv, 69).

Dhūmo viya dissati aduṁ vanaṁ[15] tad idaṁ dhūmāyitattaṁ (S. i, 222-3), timiraṁ viya dissati aduṁ vanaṁ tad idaṁ timirāyitattaṁ (S. i, 222-3).

In the meaning of comparison there is "āyitatta".

In the meaning of comparison there is the suffix "āyitatta".

This forest (aduṁ vanaṁ) seems (dissati) like (viya) smoke (dhūmo), (it is called) something that appears like smoke (dhūmāyitattaṁ); this forest (aduṁ vanaṁ) seems (dissati) like (viya) darkness (timiraṁ), (it is called) something that appears like darkness (timirāyitattaṁ).

358. 383. Tannissitatthe lo (778).

"Tannissitatthe, tad assa ṭhānam" icc' etasmiṁ atthe ca lapaccayo hoti.

Duṭṭhu nissitaṁ duṭṭhullaṁ (Vin. i, 24), vedaṁ nissitaṁ vedallaṁ (A. i, 417), duṭṭhu ṭhānaṁ duṭṭhullaṁ (Vin. i, 24), vedassa ṭhānaṁ vedallaṁ (A. i, 417).

There is "la" in the meaning of depending on that.

There is the suffix "la" in the meaning of depending on that and in the meaning of "this is its cause".

Depending on (nissitaṁ) something bad (duṭṭhu), (it is called) a grave offense (duṭṭhullaṁ); depending on (nissitaṁ) knowledge (vedaṁ), (it is called) something that depends on knowledge; bad (duṭṭhu) place (ṭhānaṁ), (it is called) a bad place (duṭṭhullaṁ); place (ṭhānaṁ) of knowledge (vedassa), (it is called) a place of knowledge (vedallaṁ).

359. 384. Ālu tabbahule (779).

Ālupaccayo hoti tabbahulatthe.

Abhijjhā assa pakati abhijjhālu (M. i, 21; Khu. i, 256), abhijjhā assa bahulā vā abhijjhālu (M. i, 21; Khu. i, 256). Evaṁ sītālu, dhajālu (JA. ii, 302), dayālu (DA. i, 178).

There is "ālu" (in the meaning of) abundance.

There is the suffix "ālu" in the meaning of abundance.

His (assa) nature (pakati) is covetousness (abhijjhā), (he is called) a covetous person (abhijjhālu) or (vā) much (bahulā) covetousness (abhijjhā) of him (assa), (he is called) a covetous person (abhijjhālu). Likewise, a person that has much coolness (sītālu); something that has many flags (dhajālu); a person that has much compasion (dayālu).

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15 Ṭhānaṁ (Sī).

360. 387. Ṇya-tta-tā bhāve tu (780).

Ṇya-tta-tā icc' ete paccayā honti bhāvatthe.

Alasassa bhāvo ālasyaṁ (A. iii, 364), arogassa bhāvo ārogyaṁ (D. i, 69). Paṁsukūlikassa bhāvo paṁsukūlikattaṁ (A. i, 40), anodarikassa bhāvo anodarikattaṁ (A. ii, 105). Saṅgaṇikārāmassa bhāvo saṅgaṇikārāmatā (A. ii, 102, 273), niddārāmassa bhāvo niddārāmatā (A. ii, 102, 273).

Tuggahaṇena ttanapaccaya hoti. Puthujjanattanaṁ, vedanattanaṁ.

There are "ṇya", "tta" and "tā" in state.

There are the suffixes "ṇya", "tta" and "tā" in the the meaning of state.

The state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyaṁ); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyaṁ). The state (bhāvo) of a person who wears a rags robe (paṁsukūlikassa), (it is called) the state of a person who wears a rags robe (paṁsukūlikattaṁ); the state (bhāvo) of a person who is not greedy in eating (anodarikassa), (it is called) the state of a person who is not greedy in eating (anodarikattaṁ). The state (bhāvo) of a person that takes delight in society (saṅgaṇikārāmassa), (it is called) the state of a person that takes delight in society (saṅgaṇikārāmatā); the state (bhāvo) of a person who takes delight in sleeping (niddārāmaṣsa), (it is called) the state of a person who takes delight in sleeping (niddārāmatā).

By taking "tu", there is the suffix "ttana". The state of being (bhāvo) a worldling (puthujjanassa), (it is called) the state of being a worldling (puthujjanattanaṁ); the state (bhāvo) of feeling (vedanāya), (it is called) the state of feeling (vedanattanaṁ).

361. 388. Ṇa visamādīhi (781).

Ṇapaccayo hoti visamādīhi "tassa bhāvo" icc' etasmiṁ atthe.

Visamassa bhāvo vesamaṁ, sucissa bhāvo socaṁ.

There is "ṇa" after "visama", uneven, and others.

There is the suffix "ṇa" after "visama", uneven, and others in the meaning of "the state of that".

The state (bhāvo) of uneven (visamassa), (it is called) unevenness (vesamaṁ); the state (bhāvo) of pure (sucissa), (it is called) purity (socaṁ).

362. 389. Ramaṇīyādito kaṇ (782).

Ramaṇīya icc' evamādito kaṇpaccayo hoti "tassa bhāvo" icc' etasmiṁ atthe.

Ramaṇīyassa bhāvo rāmaṇīyakaṁ (Khu. i, 27; Khu. vii, 97), manuññassa bhāvo mānuññakaṁ.

There is "kaṇ" after "ramaṇīya", delightful, and others.

There is the suffix "kaṇ" after "ramaṇīya", delightful and others in the meaning of "state of that".

The state (bhāvo) of being delightful (ramaṇīyassa), (it is called) delightfulness (rāmaṇīyakaṁ); the state (bhāvo) of being delightful (manuññassa), (it is called) delightfulness (mānuññakaṁ).

363. 390. Visese tara-tam'-isik'-iy'-iṭṭhā (786).

Visesatthe tara tama isika iya iṭṭha icc' ete paccayā honti.

Sabbe ime pāpā, ayam imesaṁ visesena pāpo ti pāpataro (JA. i, 174). Evaṁ pāpatamo, pāpisiko[16], pāpiyo (Khu. i, 24; JA. i, 174), pāpiṭṭho.

In distinction there are "tara", "tama", "isika", "iya", "iṭṭha".

In the meaning of distinction, there are the suffixes "tara", "tama", "isika", "iya", "iṭṭha".

All (sabbe) these (ime) are evil (pāpā), this (ayaṁ) of them (imesaṁ) is specially (visesena) evil (pāpo), so (iti) (he is called) the evilest (pāpataro, pāpatamo, pāpisiko, pāpiyo, pāpiṭṭho).

364. 398. Tad ass' atthī ti vī ca (787).

"Tad ass' atthi" icc' etasmiṁ atthe vīpaccayo hoti.

Medhā yassa atthi, tasmiṁ vā vijjatī ti medhāvī (Vin. ii, 17; iii, 10). Evaṁ māyāvī (M. i, 143).

Caggahaṇena sopaccayo hoti. Sumedhā yassa atthi, tasmiṁ vā vijjatī ti sumedhaso (A. i, 381).

There is "vī" in "this of him exists".

There is the suffix "vī" in the meaning of "this of him there is".

[16] Pāpissiko (Sī).

Wisdom (medhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) wise (medhāvī). Likewise, deceit (māyā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a deceitful person (māyāvī).

By taking "ca" there is the suffix "so". Good wisdom (sumedhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a wise person (sumedhaso).

365. 399. Tapādito sī (789).

Tapādito sīpaccayo hoti "tad ass' atthi" icc' etasmiṁ atthe.

Tapo yassa atthi, tasmiṁ vā vijjatī ti tapassī (Vin. i, 3). Evaṁ yasassī (D. i, 45), tejassī (Khu. v, 73).

There is "sī" after "tapa", austerity, and others.

There is the suffix "sī" after "tapa", austerity, and others in the the meaning of "this of him there is".

Austerity (tapo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a ascetic person (tapassī). Likewise, fame (yaso) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a famous person yasassī; power (tejo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a powerful person (tejassī).

366. 400. Daṇḍādito ika-ī (790).

Daṇḍādito ika ī icc' ete paccayā honti "tad ass' atthi" icc' etasmiṁ atthe.

Daṇḍo yassa atthi, tasmiṁ vā vijjatī ti daṇḍiko, daṇḍī. Evaṁ māliko, mālī.

There are "ika" and "ī" after "daṇḍa", stick, and others.

There are the suffixes "ika" and "ī" after "daṇḍa", stick, and others in the the meaning of "this of him there is".

A stick (daṇḍo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a person who has a stick (daṇḍiko, daṇḍī). Likewise, a garland (mālā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a person who has a garland (māliko, mālī).

367. 401. Madhvādito ro (791).

Madhu icc' evamādito rapaccayo hoti "tad ass' atthi" icc' etasmiṁ atthe.

Madhu yassa atthi, tasmiṁ vā vijjatī ti madhuro (Vin.A. ii, 10). Evaṁ kuñjaro (Khu. ii, 5), muggaro (PvA. 4), mukharo (M. i, 38), susiro (MA. ii, 200), (sīsaro, sukaro, suṅkaro)[17], subharo (Vin.A. i, 186), suciro, ruciro (Khu. ii, 5).

There is "ra" after "madhu", honey, and others.

There is the suffix "ra" after "madhu", sweet and others in the meaning of "this of him there is".

Sweet (madhu) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmiṁ), so (iti) (it is called) something sweet (madhuro). Likewise, a big jaw (kuñjo) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmiṁ), so (iti) (it is called) an elephant (kuñjaro); green peas (muggā) of him (yassa) there are (santi) or (vā) they exist (vijjanti) in him (tasmiṁ), so (iti) (he is called) a person that has green peas (muggaro); mouth (mukhaṁ) yassa (of him) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a talkative person (mukharo); a hole (susī) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmiṁ), so (it is called) something that has a hole (susiro); one that has a head (sīsaro); one who has arrows (sukaro); one who has tax (suṅkaro); luck (subhaṁ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) one who is lucky (subharo); pure (suci) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a pure person (suciro); radiance (ruci) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a person who has radiance (ruciro).

368. 402. Guṇādito vantu (792).

Guṇa icc' evamādisto vantupaccayo honti "tad ass' atthi" icc' etasmiṁ atthe.

Guṇo yassa atthi, tasmiṁ vā vijjatī ti guṇavā. Evaṁ yasavā, dhanavā, paññavā (M. ii, 19), balavā (D. ii, 203), bhagavā (Vin. i, 1).

There is "vantu" after "guṇa", quality, and others.

There is the suffix "vantu" after "guṇa", quality, and others in the meaning of "this of him there is".

Virtue (guṇo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a virtuous person (guṇavā). Likewise, fame (yaso) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a famous person (yasavā); wealth (dhanaṁ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a rich person (dhanavā); wisdom (paññā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a wise person (paññavā); strength (balaṁ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a strong person (balavā); luck (bhagaṁ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) the fortunate one (bhagavā).

[17] Ime payogā sīhaḷapotthakesu natthi.

369. 403. Satyādīhi mantu (793).

Sati icc' evamādīhi mantupaccayo hoti "tad ass' atthi" icc' etasmiṁ atthe.

Sati yassa atthi, tasmiṁ vā vijjatī ti satimā (M. i, 70). Evaṁ jutimā (Khu. i, 355), rucimā, thutimā, dhitimā (S. i, 170), matimā (SnA. i, 102), bhāṇumā (S. i, 197).

There is "mantu" after "sati", mindful, and others.

There is the suffix "mantu" after "sati", mindfulness, and others in the meaning of "this of him there is".

Mindfulness (sati) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a mindful person (satimā). Likewise, brightness (juti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a bright person (jutimā); radiance (juti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a person who has radiance (rucimā); praise (thuti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a person who has praise (thutimā); courage (dhiti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a courageous person (dhitimā); wisdom (mati) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a wise person (matimā); light (bhāṇu) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmiṁ), so (iti) (it is called) the sun (bhāṇumā).

370. 405. Saddhādito ṇa (795).

Saddhā icc' evamādito ṇapaccayo hoti "tad ass' atthi" icc' etasmiṁ atthe.

Saddhā yassa atthi, tasmiṁ vā vijjatī ti saddho (A. i, 148). Evaṁ pañño (Khu. i, 64), amaccharo.

There is "ṇa" after "saddhā", confidence, and others.

There is the suffix "ṇa" after "saddhā", confidence, and others in the meaning of "this of him there is".

Confidence (saddhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a faithful person (saddho). Likewise, wisdom (paññā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a wise person (pañño); no avarice (amaccharaṁ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) a person who is not avaricious (amaccharo).

371. 404. Āyuss' ukār' āsa mantumhi (797).

Āyussa anto ukāro asādeso hoti mantumhi paccaye pare.

Āyu assa atthi, tasmiṁ vā vijjatī ti āyasmā (A. i, 361).

When "mantu" follows there is "asa" of the "u" of "āyu".

When the suffix "mantu" follows, the "u" that is the end of "āyu" is changed to "asa".

Long life (āyu) of him (assa) there is (atthi) or (vā) it exists (vijjati) in him (tasmiṁ), so (iti) (he is called) one who has long life (āyasmā).

372. 385. Tappakativacane mayo (798).

Tappakativacanatthe mayapaccayo hoti.

Suvaṇṇena pakataṁ kammaṁ sovaṇṇamayaṁ (D. ii, 148). Evaṁ rūpiyamayaṁ (D. ii, 148), jatumayaṁ, rajatamayaṁ (Khu. iii, 2), iṭṭhakamayaṁ, ayomayaṁ (Khu. i, 383), mattikāmayaṁ (Vin. i, 52), dārumayaṁ (DhA. i, 124), gomayaṁ (D. iii, 33).

There is "maya" in expressing what by that.

There is the suffix "maya" in the meaning of made by that.

Work (kammaṁ) made (pakataṁ) by gold (suvaṇṇena), (it is called) work that is made by gold (sovaṇṇamayaṁ). Likewise, work (kamma) made (pakataṁ) by silver (rūpiyena), (it is called) work made by silver (rūpiyamayaṁ); work (kamma) made (pakataṁ) by lac (jatunā), (it is called) a work made by lac (jatumayaṁ); work (kamma) made (pakataṁ) by silver (rajatena), (it is called) work made by silver (rajatamayaṁ); work (kamma) made (pakataṁ) by brick (iṭṭhakāya), (it is called) a work made by lac (iṭṭhakamayaṁ); work (kamma) made (pakataṁ) by iron (ayasā), (it is called) a work made by lac (ayomayaṁ); work (kamma) made (pakataṁ) by clay (mattikāya), (it is called) a work made by lac (mattikāmayaṁ); work (kamma) made (pakataṁ) by wood (dārunā), (it is called) a work made by lac (dārumayaṁ); work (kamma) made (pakataṁ) by cow (gāvena), (it is called) cow duṅg (gomayaṁ).

373. 406. Saṅkyāpūraṇe mo (802).

Saṅkyāpūraṇatthe mapaccayo hoti.

Pañcannaṁ pūraṇo pañcamo (A. i, 9). Evaṁ sattamo (A. i, 12), aṭṭhamo (A. i, 14), navamo (A. i, 16), dasamo (A. i, 19).

There is "ma" in filling numbers (ordinal numbers).

There is the suffix "ma" in the meaning of filling numbers (ordinal numbers).

The filling (pūraṇo) of five (pañcannaṁ), (it is called) the fifth (pañcamo). Likewise, the filling (pūraṇo) of seven (sattannaṁ), (it is called) the seventh (sattamo); the filling (pūraṇo) of eight (aṭṭhannaṁ), (it is called) the eighth (aṭṭhamo); the filling (pūraṇo) of nine

(navannaṁ), (it is called) the nineth (navamo); the filling (pūraṇo) of ten (dasannaṁ), (it is called) the tenth (dasamo).

374. 408. Sa chassa vā (804).

Chassa sakārādeso hoti vā saṅkyāpūraṇatthe.

Channaṁ pūraṇo saṭṭho, chaṭṭho (A. i, 10) vā.

Optionally, there is "sa" of "cha".

Optionally, in ordinal numbers there is substitution of "cha" by "sa".

The filling (pūraṇo) of six (channaṁ), (it is called) the sixth (saṭṭho, chaṭṭho).

375. 412. Ekādito dasass' ī (805).

Ekādito dasassa ante īpaccayo hoti vā saṅkyāpūraṇatthe.

Eko ca dasa ca ekādasa, ekādasannaṁ pūraṇī ekādasī. Pañca ca dasa ca pañcadasa, pañcadasannaṁ pūraṇī pañcadasī (A. i, 142-3). Cattāro ca dasa ca catuddasa, catuddasannaṁ pūraṇī cātuddasī (A. i, 142-3).

Pūraṇeti kimatthaṁ? Ekādasa (Abh. ii, 76), pañcadasa.

After "eka", one, and others, there is "ī" of (the end of) "dasa", ten.

Optionally, in the meaning of ordinal numbers, after "eka", one, and others, there is the suffix "ī" at the end of "dasa", ten.

One and (eko ca) ten (dasa ca), (it is called) eleven (ekādasa), the filling (pūraṇī) of eleven (ekādasannaṁ), (it is called) the eleventh (ekādasī). Five and (pañca ca) ten (dasa ca), (it is called) fifteen (pañcadasa), the filling (pūraṇī) of fifteen (pañcadasannaṁ), (it is called) the fifteenth (pañcadasī). Four and (cattāro) ten (dasa ca), (it is called) fourteen (catuddasa), the filling (pūraṇī) of fourteen (catuddasannaṁ), (it is called) the fourteenth (cātuddasī).

Why it is said "pūraṇa", filling? To prevent the operation of this rule when there is not filling (ordinal numbers) such as in the following examples: eleven (ekādasa), fifteen (pañcadasa).

376. 257. Dase so niccañ ca (806).

Dasasadde pare niccaṁ chassa so hoti.

Soḷasa (Khu. ix, 381).

When there is "dasa', ten, there is always "so" of "cha".

When the word "dasa", ten, is next, there is always "sa" of "cha".

Sixteen (soḷasa).

377. 0. Ante niggahitañ ca (807).

Tāsaṁ saṅkyānaṁ ante niggahitāgamo hoti.

Pañcadasiṁ (A. i, 142), cātuddasiṁ (A. i, 142).

At the end there is the *niggahita* (ṁ).

At the end of these numbers the *niggahita* is inserted.

The fifteenth (pañcadasiṁ), the fourteenth (cātuddasiṁ).

378. 414. Ti ca (808).

Tāsaṁ saṅkyānaṁ ante tikārāgamo hoti.

Vīsati (M. ii, 257), tiṁsati.

And "ti".

At the end of these numbers "ti" is inserted.

Twenty (vīsati), thirty (tiṁsati).

379. 258. La da-rānaṁ (809).

Dakāra-rakārānaṁ saṅkhyānaṁ lakārādeso hoti.

Soḷasa (Khu. ix, 381), cattālīsaṁ (A. iii, 22).

There is "la" of "da" and "ra".

There is substitution of the numbers "da" and "ra" by "la".

Sixteen (soḷasa), forty (cattālīsaṁ).

380. 255. Vīsati-dasesu bā dvissa tu (810).

Vīsati dasa icc' etesu dvissa bā hoti.

Bāvīsatindriyāni (Abh. ii, 128), bārasa manussā.

Tuggahaṇena dvissa du-di-doādesā ca honti. Durattaṁ, dirattaṁ (Vin. ii, 28), diguṇaṁ (Vin. iii, 402), dohaḷinī (Khu. vi, 279).

When "visati", twenty, and "dasa", ten, follow, there is "bā" of "dvi".

There is "bā" of "dvi" when "vīsati", twenty, and "dasa", ten, follow.

Twenty two faculties (bāvīsatindriyāni), twelve (bārasa) human beings (manussā).

By taking "tu", also "dvi", two, is substituted by "du", "di" and "do". Two nights (durattaṁ, dirattaṁ); two layers (diguṇaṁ), a pregnant woman who has some longing (dohaḷinī).

381. 254. Ekādito dassa[18] ra saṅkyāne (812).

Ekādito dasassa dakārassa rakāro hoti vā saṅkyāne.

Ekārasa, ekādasa; bārasa, dvādasa.

Saṅkyāne ti kimatthaṁ? Dvādasāyatanāni.

In numbers, after "eka", one, and others, there is "ra" of "da".

Optionally, in numbers, after "eka", one, and others, "da" of "dassa" becomes "ra".

Eleven (ekārasa, ekādasa), twelve (bārasa, dvādasa).

What is the purpose of saying "saṅkyāṇe", in numbers? To prevent the operation of this rule when it is not a pure number such as in the compound twelve faculties (dvādasāyatanāni).

382. 259. Aṭṭhādito ca (813).

[18] Dasa (Sī, K).

Aṭṭha icc' evamādito ca dasasaddassa dakārassa rakārādeso hoti vā saṅkyāne.

Aṭṭhārasa (Abh. ii, 92), aṭṭhadasa.

Aṭṭhādito ti kimattaṁ? Pañcadasa, soḷasa (Abh. ii, 93)[19].

Saṅkyāne ti kimatthaṁ? Aṭṭhadasiko.

Also after "aṭṭha", eight, and others.

Also optionally, in numbers after "aṭṭha", eight, and others, "da" of "dasa" becomes "ra".

Eighteen (aṭṭhārasa aṭṭhadasa).

Why it is said "aṭṭhādito", after eight and others? To prevent the operation of this rule when it is not after eight and others such as in the following examples: fifteen (pañcadasa), sixteen (soḷasa).

Why it is said "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the following example: a house that has eighteen posts (aṭṭhadasiko).

383. 253. Dv'-ek'-aṭṭhānam ākāro vā (815).

Dvi eka aṭṭha icc' etesam anto ākāro hoti vā saṅkyāne.

Dvādasa (Abh. ii, 74), ekādasa (Abh. ii, 76), aṭṭhārasa (Abh. ii, 92).

Saṅkyāne ti kimatthaṁ? Dvidanto, ekadanto[20], ekacchanno, aṭṭhatthambho.

Optionally there is "ā" of "dvi", two, "eka", one, and "aṭṭha", eight.

Optionally, in numbers the end of "dvi", two, "eka", one, and "aṭṭha", eight becomes "ā".

Twelve (dvādasa), eleven (ekādasa), eighteen (aṭṭhārasa).

Why it is said "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the following examples: two tusks (dvidanto), one tusk (ekadanto), one roof (ekacchanno), eight posts (aṭṭhatthambho).

384. 407. Catu-cchehi tha ṭhā (816).

Catu cha icc' etehi tha ṭha icc' ete paccayā honti saṅkyāpūraṇatthe.

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[19] Aṭṭhādito ti kimatthaṁ? Catuddasa (Rū).

[20] Dvidaṇḍo, ekadaṇḍo (K).

Catuttho (Khu. ix, 51), chaṭṭho (Khu. ix, 55).

There is "tha" and "ṭha" after "catu", four, and "cha", six.

In ordinal numbers, there are the suffixes "tha" and "ṭha" after "catu", four, and "cha", six.

Fourth (catuttho), sixth (chaṭṭho).

385. 409. Dvi-tīhi tiyo (817).

Dvi ti icc' etehi tiyapaccayo hoti saṅkhyāpūraṇatthe.

Dutiyo (Khu. ix, 49), tatiyo (Khu. ix, 48).

There is "tiya" after "dvi", two, and "ti", tree.

In ordinal numbers, there is the suffix "tiya" after "dvi", two, and "ti", three.

Second (dutiyo), third (tatiyo).

386. 410. Tiye du-tāpi ca (818).

Dvi ti icc' etesaṁ du ta icc' ete ādesā honti tiyapaccaye pare.

Dutiyo (Khu. ix, 49), tatiyo (Khu. ix, 48).

Apiggahaṇena aññesu pi dvi icc' etassa duādeso hoti. Durattaṁ[21]

Caggahaṇena dvi icc' etassa dikāro hoti. Dirattaṁ (Vin. ii, 28); diguṇaṁ saṅghāṭiṁ pārupetvā (Vin. iii, 402).

Also when "tiya" follows there are "du" and "ta".

When the suffix "tiya" follows, "dvi", two, and "ti", three, are substituted by "du" and "ta".

Second (dutiyo), third (tatiyo).

[21] Dudiādesā honti. Durattaṁ, dirattaṁ (K). Dutiādesā honti. durattaṁ, tirattaṁ (Sī, K). Apiggahaṇena aññatthā pi dvisaddassa duādeso hoti, ca-saddena di ca. Dve rattiyo durattaṁ, duvidhaṁ, duvaṅgaṁ, dirattaṁ, diguṇaṁ, digu (Rū). Tesu padarūpasiddhipāṭṭho va sundaro. Tena saṁsanditvā ayam pi Kaccāyanavuttipāṭho visodhito.

By taking "api", also when others follows "dvi", two, is substituted by "du". Two nights (durattaṁ).

By taking "ca", "dvi", two, becomes "di". Two nights (dirattaṁ), having wrapped the upper robe in two layers (diguṇaṁ).

387. 411. Tesam aḍḍhūpapadena aḍḍhuḍḍha-divaḍḍha-diyaḍḍh'-aḍḍhatiyā (819).

Tesaṁ catuttha-dutiya-tatiyānaṁ aḍḍhūpapadānaṁ aḍḍhuḍḍha-divaḍḍha-diyaḍḍha-aḍḍhatiyāādesā honti, aḍḍhūpapadena saha nippajjante.

Aḍḍhena catuttho aḍḍhuḍḍho (AbhA. i, 336), aḍḍhena dutiyo divaḍḍho, aḍḍhena dutiyo diyaḍḍho (A. i, 231), aḍḍhena tatiyo aḍḍhatiyo (Vin. ii, 156; VvA. 59).

There are "aḍḍhuḍḍha", "divaḍḍha", "diyaḍḍha", "aḍḍhatiya" of those (ordinal numbers) that have "aḍḍha" in front of them.

There are the substitutions "aḍḍhuḍḍha", "divaḍḍha", "diyaḍḍha", "aḍḍhatiya" of "catuttha", fourth, "dutiya", second and "tatiya", third that have "aḍḍha", half, in front of them, (these substitutions) are accomplished along with "aḍḍha".

It is fourth (catuttho) with a half (aḍḍhena),[22] (it is called) three and a half (aḍḍhuḍḍho); it is second (dutiyo) with a half (aḍḍhena), (it is called) one and a half (divaḍḍho, diyaḍḍho); it is third (tatiyo) with a half (aḍḍhena), (it is called) two and a half (aḍḍhatiyo).

388. 68. Sarūpānam ekasesv asakiṁ(820-3).

Sarūpānaṁ padabyañjanānaṁ ekaseso hoti asakiṁ.

Puriso ca puriso ca purisā.

Sarūpānam iti kimatthaṁ? Hatthī ca asso ca ratho ca pattiko ca hatthiassarathapattikā[23] (Khu. iii, 24).

Asakin ti kimatthaṁ? Puriso.

When not once, there is one remaining of those words having the same form in one remaining not once.

When not once, there is one remaining of those words and letters having the same form.

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[22] If one adds a half it becomes four.

[23] Hatthiassarathapattikaṁ (K).

Man and (puriso ca) man (puriso ca), (they are called) men (purisā).

Why it is said "sarūpānaṁ", of those words having the same form" To prevent the operation of this rule when the words do not have the same form such as in the following example: elephant and (hatthī ca) horse and (asso ca) chariot and (rattho ca) foot soldier (pattiko ca), (they are called) elephants, horses, chariots and foot soldiers (hatthi-assa-ratha-pattikā).

Why it is said "asakiṁ", not once? To prevent the operation of this rule when it is once such as in the following example: man (puriso).

389. 413. Gaṇane dasassa dvi-ti-catu-pañca-cha-satta-aṭṭha-navakānaṁ vī-ti-cattāra-paññā-cha-sattāsa-navā yosu, yonañ c' īsam āsaṁ ṭhi ri t' īt' uti (824).

Gaṇane dasassa dvika-tika-catukka-pañcaka-chakka-sattaka-aṭṭhaka-navakānaṁ sarūpānaṁ katekasesānaṁ yathāsaṅkhyaṁ **vī ti cattāra paññā cha** satta asa nava icc' ādesā honti asakiṁ yosu, yonañ ca **īsaṁ āsaṁ ṭhi ri ti īti** uti icc' ādesā honti, pacchā puna nippajjante.

Vīsaṁ (D. i, 12; M. i, 101), tiṁsaṁ (D. i, 12; M. ii, 301), **cattālīsaṁ** (D. i, 12; Khu. i, 190), paññāsaṁ (Khu. i, 190), saṭṭhi (D. i, 50), sattari, sattati (Khu. i, 190), asīti (Khu. i, 190), navuti (Khu. i, 190).

Asakin ti kimatthaṁ? Dasa.

Gaṇane ti kimatthaṁ? Dasadasakā purisā.

In counting, when there is "yo", there are "vī", "ti", "cattāra", "paññā", "cha", "satta", "asa", "nava" of two ten, three ten, for ten, five ten, six ten, seven ten, eight ten, and nine ten respectively, and there are "īsaṁ", "āsaṁ", "ṭhi", "ri", "ti", "īti", "uti" of "yo".

In counting, when there is "yo", in not once, after having done the one remaining of those words that have the same form, there are the following substitutions respectively of a group of two ten, a group of three ten, a group of four ten, a group of five ten, a group of six ten, a group of seven ten, a group of eight ten, a group of nine ten: "vī", "ti", "cattāra", "paññā", "cha", "satta", "asa", "nava", and there are the following substitutions of "yo": "īsaṁ", "āsaṁ", "ṭhi", "ri", "ti", "īti, "uti", these are accomplished somehow.

Twenty (vīsaṁ), thirty (tiṁsaṁ), forty (cattālīsaṁ), fifty (paññāsaṁ), sixty (saṭṭhi), seventy (sattari), eighty (asīti), ninety (navuti).

Why it is said "asakiṁ", in not once? To prevent the operation of this rule when there is only once such as in the following example: ten (dasa).

Why it is said "gaṇane", in counting? To prevent the operation of this rule when there is not pure counting such as in the following example: men (purisā) that have ten decads (dasadasakā).

390. 256. Catūpapadassa lopo t' uttarapadādicassa cu co pi navā (826).

Catūpapadassa gaṇane pariyāpannassa tukārassa lopo hoti, uttarapadādicakārassa cu co pi ādesā honti nava.

Cuddasa (D. i, 50; M. ii, 187), coddasa, catuddasa.

Apiggahaṇena anupapadassā pi padādicakārassa[24] lopo hoti navā, cassa cu co pi honti. Tālīsaṁ, cattālīsaṁ (D. i, 12), cuttālīsaṁ, cottālīsaṁ.

There is elision of "tu", that is in numbers, of the previous word "catu"; also optionally there are the substitutions "cu" and "co" of "ca" which is the beginning of the following word.

Fourteen (cuddasa, coddasa, catuddasa).

By taking "api", even though it is not a previous word, optionally there is elision of "ca" which it is the beginning of the word; also there are "cu" and "co" of "ca". Forty (tālīsaṁ, cattālīsaṁ, cuttālīsaṁ, cottālīsaṁ).

391. 423. Yad anupapannā nipātanā sijjhanti (830).

Ye saddā aniddiṭṭhalakkhaṇā[25] akkharapadabyañjanato, itthipumanapuṁsaka-liṅgato, nāmupasagganipātato, abyayībhāvasamāsataddhitākhyātato[26], gaṇana-saṅkyākālakārakappayogasaññāto, sandhipakativuddhilopāgamavikāraviparītato, vibhattivibhajanato ca, te nipātanā sijjhanti.

Those that are not complete (those that cannot be formed by ordinary suttas) are to be formed by this sutta.

Those words whose suttas are not shown by way of letters, words and consonants, by way of feminine, masculine and neuter gender, by way of nouns, prefixes and particles, by way of adverbial compounds, secondary derivatives and verbs, by way of counting, number, time, case, example and names, by way of sandhi, natural form (pakati), strengthening (vuddhi), elision (lopa), insertion (āgama), changing (vikāra), reversing (viparīta), and by way of division of inflections, they come to be accomplished by this sutta (nipātanā).

392. 418. Dvādito ko 'nekatthe ca (831).

Dvi icc' evamādito kapaccayo hoti anekatthe ca, nipātanā[27] sijjhanti.

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[24] Uttarapadādicakārassa (K). Padādicakārassa (Rū).

[25] Aniṭṭhaṅgatā (K).

[26] Samāsataddhitādito (Rū). Abyayībhāvādisamāsataddhitato (Sad.).

[27] Te nipātanā (Sī).

Satassa dvikaṁ dvisataṁ, satassa tikaṁ tisataṁ, satassa catukkaṁ catusataṁ, satassa pañcakaṁ pañcasataṁ, satassa chakkaṁ chasataṁ, satassa sattakaṁ sattasataṁ, satassa aṭṭhakaṁ aṭṭhasataṁ, satassa navakaṁ navasataṁ, satassa dasakaṁ dasasataṁ, sahassaṁ (JA. i, 138) hoti.

Also in the sense of many there is "ka" after "dvi" and others.

Also in the sense of many there is the suffix "ka" after "dvi" and others, they are accomplished by the "nipātanā" sutta.

Two groups (dvikaṁ) of hundreds (satassa), (it is called) two hundred (dvisataṁ); three groups (tikaṁ) of hundreds (satassa), (it is called) three hundred (tisataṁ); four groups (catukkaṁ) of hundred (satassa), (it is called) four hundred (catusataṁ); five groups (pañcakaṁ) of hundreds (satassa), (it is called) five hundred (pañcasataṁ); six groups (chakkaṁ) of hundreds (satassa), (it is called) six hundred (chasataṁ); seven groups (sattakaṁ) of hundreds (satassa), (it is called) seven hundred (sattasataṁ); eight (aṭṭhakaṁ) of hundreds (satassa), (it is called) eight hundred (aṭṭhasataṁ); nine groups (navakaṁ) of hundreds (satassa), (it is called) nine hundred (navasataṁ); ten groups (dasakaṁ) of hundreds (satassa), (it is called) one thousand (dasasataṁ, sahassaṁ).

393. 415. Dasadasakaṁ sataṁ dasakānaṁ sataṁ sahassañ ca yomhi (832).

Gaṇane pariyāpannassa dasadasakassa sataṁ hoti, satadasakassa sahassaṁ hoti yomhi pare.

Sataṁ (D. i, 12-3), sahassaṁ (JA. i, 138).

Dvikādīnaṁ taduttarapadānañ ca nippajjante yathāsaṅkyaṁ. Satassa dvikaṁ (tad idaṁ hoti) dvisataṁ. Evaṁ tisataṁ, catusataṁ, pañcasataṁ, chasataṁ, sattasataṁ, aṭṭhasataṁ, navasataṁ, dasasataṁ, sahassaṁ hoti.

When "yo" follows, ten groups of ten become "sataṁ", one hundred, and one hundred of ten become "sahassaṁ", one thousand.

When yo follows, ten groups of ten that are included in counting become "sataṁ", one hundred, and ten groups of hundred become ""sahassaṁ", one thousand.

One hundred (sataṁ), one thousand (sahassaṁ).

Of "dvika", a group of two, and others, and of words that follow "sataṁ", hundred, and "sahassaṁ", one thousand, they are to be formed by the "nipātanā" sutta. Two groups (dvikaṁ) of one hundred (satassa), this is (tad idaṁ hoti) two hundred (dvisataṁ). Likewise, three hundred (tisataṁ), four hundred (catusataṁ), five hundred (pañcasataṁ), six hundred (chasataṁ), seven hundred (sattasataṁ), eight hundred (aṭṭhasataṁ), nine hundred (navasataṁ), one thousand (dasasataṁ, sahassaṁ).

394. 416. Yāva taduttari[28] dasaguṇitañ ca (833).

Yāva tāsaṁ saṅkyānaṁ uttari[29] dasaguṇitañ ca kātabbaṁ.

Taṁ yathā? Dasassa gaṇanassa dasaguṇitaṁ katvā sataṁ (D. i, 12-3) hoti, satassa dasaguṇitaṁ katvā sahassaṁ (JA. i, 138) hoti, sahassassa dasaguṇitaṁ katvā dasasahassaṁ hoti, dasasahassassa dasaguṇitaṁ katvā satasahassaṁ (D. i, 12-3) hoti, satasahassassa dasaguṇitaṁ katvā dasasatasahassaṁ hoti, dasasatasahassassa dasaguṇitaṁ katvā koṭi (Khu. iv, 305) hoti, koṭisatasahassassa sataguṇitaṁ katvā pakoṭi (AA. iii, 329) hoti. Evaṁ sesā pi yojetabbā.

Caggahaṇaṁ visesanatthaṁ.

As far as counting goes, beyond them (hundred and thousand) it is multipled by ten.

As far as counting goes, beyond those numbers, multiplication by ten should be done.

As what? Having multiplied by ten (katvā dasaguṇitaṁ) the number ten (dasassa gaṇanassa), there is (hoti) one hundred (sataṁ); having multiplied by ten (katvā dasaguṇitaṁ) one hundred (satassa), there is (hoti) one thousand (sahassaṁ); having multiplied by ten (katvā dasaguṇitaṁ) one thousand (sahassassa), there is (hoti) ten thousand (dasasahassaṁ); having multiplied by ten (katvā dasaguṇitaṁ) one ten thousand (dasasahassassa), there is (hoti) hundred thousand (satasahassaṁ); having multiplied by ten (katvā dasaguṇitaṁ) one hundred thousand (satasahassassa), there is (hoti) ten hundred thousand, one million (dasasatasahassaṁ); having multiplied by ten (katvā dasaguṇitaṁ) one million (dasasatasahassassa), there is (hoti) ten million (koṭi); having multiplied by hundred (katvā sataguṇitaṁ) ten million hundred thousand, there is (hoti) 100,000,000,000,000 (pakoṭi). In this way the remaining should be formed.

"Ca" has the meaning of clasification.

395. 417. Sakanāmehi (833).

Yāsaṁ pana saṅkhyānaṁ aniddiṭṭhanām adheyyānaṁ[30] sakehi sakehi nāmehi nippajjante.

Satasahassānaṁ sataṁ koṭi (Khu. iv, 305), koṭisatasahassānaṁ sataṁ pakoṭi, pakoṭisatasahassānaṁ sataṁ koṭipakoṭi (AA. iii, 329), koṭipakoṭisatasahassānaṁ sataṁ nahutaṁ (AA. iii, 329), nahutasatasahassānaṁ sataṁ ninnahutaṁ (AA. iii, 329), ninnahutasatasahassānaṁ sataṁ akkhobhiṇī (Khu. vi, 77), tathā bindhu, abbudaṁ (S. i, 153; A. iii, 396; AA. iii, 329), nirabbudaṁ (S. i, 153; A. iii,

[28] Uttariṁ (Sī).

[29] Uttariṁ (Sī).

[30] Aniddiṭṭhanāṁ adheyyānaṁ rūpāni (Sī).

396; AA. iii, 329), ahahaṁ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṁ), ababaṁ (S. i, 153; A. iii, 396; AA. iii, 329), aṭaṭaṁ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṁ), sogandhikaṁ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṁ), uppalaṁ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṁ), kumudaṁ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṁ), padumaṁ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṁ), puṇḍarikaṁ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṁ), kathānaṁ, mahākathānaṁ, asaṅkheyyaṁ (JA. i, 36).

By their own names.

Those numerals which names are not shown should be formed by their own names.

One hundred (sataṁ) of hundred thousand (satasahassānaṁ), (it is called) ten million (koṭi); one hundred (sataṁ) of ten million hundred thousand (koṭisatasahassānaṁ), (it is called) 10^{14} (pakoṭi); one hundred (sataṁ) of 10^{14} hundred thousand (pakoṭisatasahassānaṁ), (it is called) 10^{21} (koṭipakoṭi); one hundred (sataṁ) of 10^{21} hundred thousand (koṭipakoṭisatasahassānaṁ), (it is called) 10^{28} (nahutaṁ); one hundred (sataṁ) of 10^{28} hundred thousand (nahutasatasahassānaṁ), (it is called) 10^{35} (ninnahutaṁ); one hundred (sataṁ) of 10^{35} hundred thousand (ninnahutasatasahassānaṁ), (it is called) 10^{42} (akkhobhiṇī). Likewise, one hundred (sataṁ) of 10^{42} hundred thousand (akkhobhiṇīsatasahassānaṁ), (it is called) 10^{49} (bindhu); one hundred (sataṁ) of 10^{49} hundred thousand (bindhusatasahassānaṁ), (it is called) 10^{56} (abbudaṁ); one hundred (sataṁ) of 10^{56} hundred thousand (abbudasatasahassānaṁ), (it is called) 10^{63} (nirabbudaṁ). 10^{70} (ahahaṁ), 10^{77} (ababaṁ), 10^{84} (aṭaṭaṁ), 10^{91} (sogandhikaṁ), 10^{98} (uppalaṁ), 10^{105} (kumudaṁ), 10^{112} (padumaṁ), 10^{119} (puṇḍarikaṁ), 10^{126} (kathānaṁ), 10^{133} (mahākathānaṁ), 10^{140} (asaṅkheyyaṁ).

396. 363. Tesaṁ ṇo lopaṁ (834).

Tesaṁ paccayānaṁ ṇo lopam apajjate.

Gotamassa apaccaṁ Gotamo (Vin. i, 1). Evaṁ Vāsiṭṭho (D. i, 225), Venateyyo (Khu. v, 204), ālasyaṁ (A. iii, 364), ārogyaṁ (D. i, 69).

The "ṇ" of them is elided.

The "ṇ" of those suffixed is elided

The offspring (apaccaṁ) of Gotama (Gotamassa), (he is called) Gotamo. Likewise, the offspring (apaccaṁ) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vāsitho; the offspring (apaccaṁ) of Vinatā (Vinatāya) (is called) Venateyyo; the state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyaṁ); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyaṁ).

397. 420. Vibhāge dhā ca (836).

Vibhāgatthe ca dhāpaccayo hoti.

Ekena vibhāgena ekadhā. Evaṁ dvidhā (Khu. vii, 179), tidhā (DhA. i, 171), catudhā (D. iii, 153), pañcadhā (AbhA. i, 385), chadhā.

C' eti kimatthaṁ? Sopaccayo hoti. Suttaso (A. ii, 207), byañjanaso (A. i, 479), padaso (Vin. ii, 25).

There is "dhā" in division.

In the meaning of division there is the suffix "dhā".

Division (vibhāgena) by one (ekena), (it is called) "ekadhā". Likewise, division (vibhāgena) by two (dvīhi), (it is called) "dvidhā"; division (vibhāgena) by three (tīhi), (it is called) "tidhā"; division (vibhāgena) by four (catūhi), (it is called) "catudhā"; division (vibhāgena) by five (pañcahi), (it is called) "pañcadhā"; division (vibhāgena) by six (chahi), (it is called) "chadhā".

Why it is said "ca"? There is the suffix "so". By Sutta (Suttaso), by letter (byañjanaso), by word (padaso).

398. 421. Sabbanāmehi pakāravacane tu thā (844).

Sabbanāmehi pakāravacanatthe thāpaccayo hoti.

So pakāro tathā, taṁ pakāraṁ tathā, tena pakārena tathā, tassa pakārassa tathā, tasmā pakārā tathā, tassa pakārassa tathā, tasmiṁ pakāre tathā (M. i, 157; ii, 23). Evaṁ yathā (M. i, 157; ii, 23), sabbathā (M. ii, 27), aññathā (Vin. i, 116), itarathā (VinA. i, 230).

Tuggahaṇaṁ kimatthaṁ? Thatthā[31] paccayo hoti. So pakāro tathatthā[32]. Evaṁ yathatthā, sabbathatthā, aññathatthā, itarathatthā.

After pronouns there is "thā" when saying manner.

After pronouns in the meaning of saying manner there is the suffix "thā".

That manner (so pakāro), (it is called) that maner (tathā); by that manner (tena pakārena), (it is called) by that manner (tathā); to that manner tassa (pakārassa), (it is called) to that manner (tathā); from that manner (tasmā pakārā), (it is called) from that manner (tathā); of that manner (tassa pakārassa), (it is called) of that manner (tathā); in that mamner (tasmiṁ pakāre), (it is called) in that manner (tathā). Likewise, that manner (yathā), all manner (sabbathā), another manner (aññathā), other manner (itarathā).

[31] Tatthā (Sad.)

[32] So viya pakāro tathattā (Sī).

Why it is said "tu"? There is the suffix "tatthā". That manner (so pakāro), (it is called) that manner (tathatthā). Likewise, that manner (yathatthā), all manner (sabbathatthā), another manner (aññathatthā), other manner (itarathatthā).

399. 422. Kim-imehi thaṁ (845).

Kiṁ ima icc' etehi thaṁpaccayo hoti pakāravacanatthe.

Ko pakāro kathaṁ (Khu. vi, 149), kaṁ pakāraṁ kathaṁ, kena pakārena kathaṁ, kassa pakārassa kathaṁ, kasmā pakārā kathaṁ, kassa pakārassa kathaṁ, kasmiṁ pakāre kathaṁ (Khu. vi, 149). Ayaṁ pakāro itthaṁ (D. i, 31), imaṁ pakāraṁ itthaṁ, iminā pakārena itthaṁ, imassa pakārassa itthaṁ, imasmā pakārā itthaṁ, imassa pakārassa itthaṁ, imasmiṁ pakāre itthaṁ (D. i, 31).

There is "thaṁ" after "kim" and "ima".

In the meaning of saying manner, after "kim" and "ima" there is the suffix "thaṁ".

What manner? (ko pakāro), (it is called) what maner? (kathaṁ); what manner? (kaṁ pakāraṁ), (it is called) what manner? (kathaṁ); by what manner? (kena pakārena), (it is called) by what manner? (kathaṁ); to what manner? (kassa pakārassa), (it is called) to what manner? (kathaṁ); from what manner? (kasmā pakārā), (it is called) from what manner? (kathaṁ); of what manner? (kassa pakārassa), (it is called) of what manner? (kathaṁ); in what manner? (kasmiṁ pakāre), (it is called) in what manner? (kathaṁ). This manner (ayaṁ pakāro), (it is called) this manner (itthaṁ); this manner (imaṁ pakāraṁ), (it is called) this manner (itthaṁ); by this manner (iminā pakārena), (it is called) by this manner (itthaṁ); to this manner (imassa pakārassa), (it is called) to this manner (itthaṁ); from this manner (imasmā pakārā), (it is called) from this manner (itthaṁ); of this manner (imassa pakārassa), (it is called) of this manner (itthaṁ); in this manner (imasmiṁ pakāre), (it is called) in this manner (itthaṁ).

400. 364. Vuddh' ādisarassa vā 'saṁyogantassa saṇe ca (847).

Ādisarassa vā asaṁyogantassa ādibyañjanassa vā sarassa vuddhi hoti saṇakārake pacccaye pare.

Ābhidhammiko (AbhA. i, 12; JA. i, 234), Venateyyo (Khu. v, 204), Vāsiṭṭho (Vin ii, 11), ālasyaṁ (A. iii, 364), ārogyaṁ (D. i, 69).

Asaṁyogantasse ti kimatthaṁ? Bhaggavo (M. ii, 242; iii, 281; JA. ii, 73), Manteyyo, Kunteyyo.

When there is a suffix with "ṇa", the first vowel of the word, which has not a conjunct consonant at the end, is strengthened.

When a suffix with "ṇa" follows, there is strengthening of the beginning vowel of a consonant that is not conjunt and of the vowel of the beginning consonant.

He learns (adhīte) Abhidhamma (Abhidhammaṁ), (he is called) a person that learns Abhidhamma (Ābhidhammiko); the offspring (apaccaṁ) of Vinatā (Vinatāya), (he is called) Venateyyo; the offspring (apaccaṁ) of Vasiṭṭha (Vasiṭṭhassa), (he is called) Vāsitho; the state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyaṁ); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyaṁ).

Why it is said "asaṁyogantassa", of not a conjunct (consonant)? To prevent the operation of this rule when there is a conjunct consonant such as in the following examples: The offspring (apaccaṁ) of Bhaggu (Bhaggussa), (he is called) Bhaggavo; the offspring (apaccaṁ) of Manti (Mantiyā), (he is called) Manteyyo; the offspring (apaccaṁ) of Kunti (Kuntiyā), (he is called) Kunteyyo.

401. 375. Mā y-ūnam āgamo ṭhāne (848).

I u icc' etesaṁ ādibhūtānaṁ mā vuddhi hoti, tesu ca e-ovuddhāgamo hoti ṭhāne.

Byākaraṇam adhīte veyyākaraṇiko (D. i, 82; DA. i, 220-Sad. sutta 850), nyāyam adhīte neyyāyiko, Byāvacchassa apaccaṁ Beyyāvaccho[33], dvāre niyutto dovāriko (A. ii, 481-Sad. sutta 854).

[Sutta has not been translated]

When it is appropriate, there is not strengthening of "i" and "u" that are at the beginning, and in those places there is the strengthening "e" and "o".

He learns (adhīte) grammar (byākaraṇaṁ), (he is called) a grammarian (veyyākaraṇiko); he leans (adhīte) logic (nyāyaṁ), (he is called) a logician (neyyāyiko); the offspring (apaccaṁ) of Byāvaccha (Byāvacchassa), (he is called) Beyyāvaccho; engaged (niyutto) at the door (dvāre), (he is called) a door keeper (dovāriko).

402. 377. Āttañ ca (857).

I u icc' etesaṁ āttañ ca hoti, rikārāgamo ca ṭhāne.

Isissa bhāvo ārisyaṁ[34], iṇassa bhāvo āṇyaṁ, usabhassa bhāvo āsabhaṁ (S. i, 265), ujuno bhāvo ajjavaṁ[35] (A. i, 93), icc' evamādī yojetabbā.

Yūnam iti kimatthaṁ? Apāyesu jāto āpāyiko (Khu. i, 203).

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[33] Byāvacchassa apaccaṁ veyyāvaccho (Sad. sutta 853). Byāvaccassa apaccaṁ veyyāvacco (Sī).

[34] Ārissaṁ (Sī).

[35] Ājjavaṁ (K). Ujuno bhāvo ajjavaṁ, pa, saṁyoge ādirassattaṁ ca (Rū. 380). Sogatamatavasena pana "ujuno bhāvo ajjavo" ti ākāro rassam āpajjati, so ca saddapulliṅgattaṁ yebhuyyena (Sad. 857).

Ṭhāne ti kimatthaṁ? Vematiko (Vin. iv, 142), opanayiko[36], opamāyiko, opāyiko (Vin. iii, 57).

Also there is "ā".

Also there is "ā" of "i" and "u" and in proper place there is the insertion of "ri".

The state (bhāvo) of a sage (isissa), (it is called) sageness (ārisyaṁ); the state (bhāvo) of debt (iṇassa), (it is called) indebtedness (āṇyaṁ); the state (bhāvo) of a bull (usabhassa), (it is called) bullness (āsabhaṁ); the state (bhāvo) of straight (ujuno), (it is called) straightness (ajjavaṁ).

Why it is said "yūnaṁ", of "i" and "u"? To prevent the operation of this rule when there is not "i" and "u" such as in the following example: born (jāto) in hell (apāyesu), (he is called) a person born in hell (āpāyiko).

Why it is said "ṭhāne", in proper place? To prevent the operation of this rule when it is not in the proper place such as in the following examples: engaged (niyutto) in doubt (vimatiyā), (he is called) a person who has doubt (vematiko); engaged (niyutto) in bringing near (upanaye), (it is called) engaged bringing near (opanayiko); engaged (niyutto) in simile (upamāya), (it is called) engaged in simile (opamāyiko); engaged (niyutto) in an expedient (upāye), (it is called), engaged in an expedient (opāyiko).

403. 354. Kvac' ādi-majjh'-uttarānaṁ dīgha-rassā paccayesu ca (858).

Kvaci ādi-majjha-uttara icc' etesaṁ dīgha-rassā honti paccayesu ca apaccayesu ca.

Ādidīgho tāva: Pākāro, nīvāro, pāsādo, pākaṭo, pātimokkho, pāṭikaṅkho icc' evamādi.

Majjhedīgho tāva: Aṅgamāgadhiko, orabbhamāgaviko icc' evamādi.

Uttaradīgho tāva: Khantī paramaṁ tapo titikkhā (Khu. i, 41), Añjanāgiri (JA. vii, 162), Koṭarāvanaṁ, aṅgulī icc' evamādi.

Ādirasso tāva: Pageva (M. i, 188) icc' evamādi.

Majjherasso tāva: Sumedhaso (Khu. i, 17) suvannṇadharehi[37] icc' evamādi.

Uttararasso tāva: Bhovādi nāma so hoti (Khu. i, 70), yathābhāvi guṇena so icc' evamādi. Aññe pi yathājinavacanānuparodhena yojetabbā.

[36] Opanayiko va opaneyyiko (Sad. 237-piṭṭhe).

[37] Suvaṇṇadharāhi (K).

Caggahaṇeṅa apaccayesu cā ti atthaṁ samucceti.

When there are suffixes, sometimes the beginning, middle and end (letters) are lengthened or shortened.

Whether there are suffixes or not, sometimes the beginning, middle of end (letters) become long or short.

First, the beginning letter is lengthened: encircling wall (pākāro); kind of grain (nīvāro); mansion (pāsādo); famous (pākaṭo); pātimokkho; something to be desired or expected (pāṭikaṅkho).

The middle is lengthened: Belonging to Aṅga and Magadhā (Aṅgamāgadhiko); a hunter of goats (orabbhamāgaviko).

The last is lengthened: Patience is the foremost of the ascetic practices (khantī paramaṁ tapo titikkhā); the mountain Añjanā (Añjanāgiri); the Koṭarā forest (Koṭarāvanaṁ); finger (aṅgulī).

The first is shortened: much more (pageva).

The middle is shortened: wise (sumedhaso); by a torrent of gold (suvaṇṇadharehi).

The last is shortened: He is called Bhovādi (Brahmin) by name (Bhovādi nāma so hoti); he is called Yathābhāvi by virtue (Yathābhāvi guṇena so). Others are also to be formed not going against the Word of the Conqueror.

By taking "ca" the meaning "apaccayesu ca" is collected.

404. 370. Tesu vuddhi-lopāgama-vikāra-viparītādesā ca (859).

Tesu ādi-majjh'-uttaresu yathājinavacanānuparodhena[38] kvaci vuddhi hoti, kvaci lopo hoti, kvaci āgamo hoti, kvaci vikāro hoti, kvaci viparīto hoti, kvaci ādeso hoti.

Ādivuddhi tāva: Ābhidhammiko, Venateyyo icc' evamādi.

Majjhevuddhi tāva: Sukhaseyyaṁ, sukhakāri dānaṁ, sukhakāri sīlaṁ icc' evamādi.

Uttaravuddhi tāva: Kāliṅgo (JA. iv, 233), Māgadhiko (M. i, 287), paccakkhadhammā icc' evamādi.

Ādilopo tāva: Tālīsaṁ icc' evamādi.

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[38] Jinavacanānuparodhena (Sī).

Majjhelopo tāva: Kattukāmo (Vin. ii, 82), kumbhakāraputto (Vin. i, 50), Vedallaṁ icc' evamādi.

Uttaralopo tāva: Bhikkhu, bhikkhunī icc' evamādi.

Ādi-āgamo tāva: Vutto Bhagavatā (Khu. i, 195) icc' evamādi.

Majjheāgamo tāva: Sa sīlavā, sa paññavā icc' evamādi.

Uttara-āgamo tāva: Vedallaṁ (Vin. i, 50) icc' evamādi.

Ādivikāro tāva: Ārisyaṁ, āṇyaṁ, āsabhaṁ, ajjavaṁ icc' evamādi.

Majjhevikāro tāva: Varārisyaṁ, parārisyaṁ[39] icc' evamādi.

Uttaravikāro tāva: Yāni, tāni, sukhāni icc' evamādi.

Ādiviparīto tāva: Uggate sūriye uggacchati icc' evamādi.

Majjheviparīto tāva: Samuggacchati, samuggate sūriye icc' evamādi.

Uttaraviparīto tāva: Digu, diguṇaṁ[40] (Vin. iii, 402) icc' evamādi.

Ādiādeso tāva: Yūnaṁ icc' evamādi.

Majjheādeso tāva: Nyāyogā icc' evamādi.

Uttaraādeso tāva: sabbaseyyo, sabbaseṭṭho, cittaṁ icc' evamādi. Evaṁ yathājinavacanānuparodhena sabbattha yojetabbā.

In the beginning, middle and end there is strengthening, sometimes elision, sometimes insertion, sometimes change, sometimes reversiong and sometimes substitution.

In the beginning, middle and end by not going against the Word of the Conqueror, sometimes there is strengthening, sometimes elision, sometimes insertion, sometimes change, sometimes reversiong and sometimes substitution.

First, strengthening in the beginning: Ābhidhammiko, Venateyyo.

Strengthening in the middle: sleeping in comfort (sukhaseyyaṁ); generosity (dānaṁ) causing happiness (sukhakāri); virtue (sīlaṁ) causing happiness (sukhakāri), etc.

Strengthening in the end: Kāliṅgo; belonging to Magadhā (Māgadhiko); onw who has realized the Dhamma (paccakkhadhammā).

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[39] Varārissaṁ, parārissaṁ (Sī).

[40] Digu digunaṁ (Sī).

Elision of the beginning: fourty (tālīsaṁ).

Elision of the middle: wishing to do (kattukāmo); the son of potter (kumbhakāraputto); Vedallaṁ, etc.

Elision of the end: bhikkhu, bhikkhunī, etc.

Insertion in the beginning: said (vutto) by the Blessed One (Bhagavatā), etc.

Insertion in the middle: he is virtuous (sa sīlavā); he is wise (sa paññavā), etc.

Insertion in the end: Vedallaṁ, etc.

Change in the beginning: sageness (ārisyaṁ); indebtedness (āṇyaṁ); bullness (āsabhaṁ); straightness (ajjavaṁ), etc.

Change in the middle: excellent sageness (varārisyaṁ); other sageness (parārisyaṁ), etc.

Change in the end: those (yāni), those (tāni), happiness (sukhāni), etc.

Reversion in the beginning: when the sun goes down (uggate sūriye); he goes down (uggacchati), etc.

Reversion in the middle: he goes down (samuggacchati); when the sun goes down (samuggate sūriye), etc.

Reversion in the end: two cattle (digu), twofold (diguṇaṁ), etc.

Substitution in the beginning: of "i" and "u" (yūnaṁ), etc.

Substitution in the middle: always making effort (nyāyogā), etc.

Substitution in the end: (sabbaseyyo); (sabbaseṭṭho), consciousness (cittaṁ), etc. Thus they should be formed everywhere by not going against the Word of the Conqueror.

405. 365. A-y-uvaṇṇānañ c' ā-y-o vuddhī (860).

A iti akāro, i ī iti ivaṇṇo, u ū iti uvaṇṇo, tesaṁ akāra-ivaṇṇ'-uvaṇṇānaṁ ā-e-ovuddhiyo honti yathāsaṅkhyaṁ, ā-ī-ūvuddhi ca[41].

Ābhidhammiko, Venateyyo, oḷumpiko.

Pana vuddhiggahaṇaṁ kimatthaṁ? Uttarapadavuddhibhāvatthaṁ, Aṅgamagadhehi āgatā ti Aṅgamāgadhikā (Vin. iii, 37). Nigamajanapadesu

[41] "Ā-ī-ūvuddhi cā" ti pāṭho sīhaḷapotthake natthi, tatthā pi tattha "oḷumpiko" ti padassa pacchā "a i u iti avuddhi. Abhidhammiko, vinateyyo, uḷumpiko" ti pāṭho atthi. Padarūpasiddhiyam pi "casaddaggahaṇam avuddhi sampiṇḍanatthaṁ, avadhāraṇatthaṁ vā" ti vuttaṁ.

jātā ti negamajānapadā. Purimajanapadesu jātā ti porimajānapadā[42]. Sattāhe niyutto ti sattāhikā[43]. Catuvijje niyutto ti cātuvijjikā[44] icc' evamādī yojetabbā.

Vuddhi icc' anena kvattho? Vuddhādisarassa vā 'saṁyogantassa saṇe ca.

"Ā", "e", and "o" are "vuddhi", strengthening, of "a", "i", "ī" and "u", "ū".

"A" is the letter "a" (akāro), "i", "ī" are the character "i" (ivaṇṇo), "u" and "ū" are the character "u" (uvaṇṇo); "ā", "e", and "o" are "vuddhi", strengthening, of the letters "a", "i", "ī", "u", "ū" respectively; also "ā", "ī" and "ū" are "vuddhi".

Ābhidhammiko, Venateyyo, oḷumpiko.

Why it it is taken "vuddhi" again? For the purpose of doing "vuddhi" to the last part of the word. They came (āgatā) from Aṅgamagadhā (Aṅgamagadhehi), (they are called) those who came from Aṅgamagadhā (Aṅgamāgadhikā). Born (jātā) in the district that belongs to the market town (nigamajanapadesu), (they are called) those who were born in the distric that belongs to the market town (negamajānapadā). Born (jātā) in the eastern district (purimajanapadesu), (they are called) those who were born in the eastern district (porimajānapadā). Engaged (niyutto) in seven days (sattāhe), (they are called) those who are engaged in seven days (sattāhikā). Engaged (niyutto) in the four kind of knowledge (catuvijje), (they are called) those who are engaged in the four kinds of knowledge (cātuvijjikā). In this way they should be formed.

Why it is said "vuddhi"? For the use of the word "vuddhi" in the sutta "Vuddhādisarassa vā 'saṁyogantassa saṇe ca" (§400).

Iti nāma-kappe taddhita-kappo aṭṭhamo kaṇḍo.

Thus ends the eighth division, the secondary derivative chapter in the section on nouns

Taddhita-kappo niṭṭhito.

End of the Secondary Derivative Chapter

42 Purījanapadesu jātā porījānapadā (Sī).

43 Sattāhiko (K).

44 Cātuvejjiko (K).

6-ĀKHYĀTA-KAPPA
6-Verb Chapter

PAṬHAMA-KAṆḌA
First Section

(K) Ākyātasāgaram ath' ajjatanītaraṅgaṁ,
Dhātujjalaṁ vikaraṇ'-āgama-kālamīnaṁ.
Lopānubandhariyam atthavibhāgatīraṁ[1],
Dhīrā taranti kavino puthubuddhināvā.

(Kh) Vicittasaṅkhāraparikkhitaṁ imaṁ,
Ākhyātasaddaṁ vipulaṁ asesato.
Paṇamya sambuddham anantagocaraṁ,
Sugocaraṁ yaṁ vadato suṇātha me.

(G) Adhikāre maṅgale c' eva, nipphanne c' āvadhāraṇe.
Anantare c' apādāne, athasaddo pavattati.

(K) The wise poets by a ship of great knowlege cross the ocean of verbs which has inflections as waves, which has roots as water, which has conjugational signs, augments and tenses as fish, which has elisions and indicatory letters as force, and which has division of meanings as its shore.

(Kh) Having paid homage to the Buddha who possess (a knowledge that has) infinite sphere and who has a good object (Nibbāna), listen fully to me who is about to speak this vast grammar of verbs enclosed by variegated formations.

(G) The word "atha" exists in (these meanings): (i) following (adhikāra), (ii) blessing (maṅgala), (iii) completion (nipphannna), (iv) limiting (avadhāraṇa), (v) no-gap (anantara), and (vi) separation (apādāna).

406. 429. Atha pubbāni vibhattīnaṁ cha parassapadāni (865).

Atha sabbāsaṁ vibhattīnaṁ yāni yāni pubbakāni cha padāni, tāni tāni parassapadasaññāni honti.

Taṁ yathā? Ti anti, si tha, mi ma.

[1] Lopānubandharayam atthavibhāgatīraṁ (Sī, K).

Parassapadam icc' anena kvattho? Kattari parassapadaṁ.

The previous six inflections are called "parassapada" (word for another).

Those that are the previous six of all inflections, they are called "parassapada".

Which are these? Ti, anti, si tha, mi ma.

Why it is said "parassapada"? For the use of the word "parassapada" in the sutta "Kattari parassapadaṁ" (§456).

407. 439. parāṇy attanopadāni (866).

Sabbāsaṁ vibhattīnaṁ yāni yāni parāni cha padāni, tāni tāni attanopadasaññāni honti.

Taṁ yathā? Te ante, se vhe, e mhe.

Attanopadam icc' anena kvattho? Attanopadāni bhāve ca kammani.

The latest (six) are called "attanopada" (word for itself).

Those that are the latest six of all inflections, they are called "attanopada".

Which are these? Te ante, se vhe, e mhe.

Why it is said "attanopada"? For the use of the word "attanopada" in the sutta "Attanopadāni bhāve ca kammani" (§453).

408. 431. Dve dve paṭhama-majjhim'-uttamapurisā (867).

Tāsaṁ sabbāsaṁ vibhattīnaṁ parassapadānaṁ, attanopadānañ ca dve dve padāni paṭhama-majjhim'-uttamapurisasaññāni honti.

Taṁ yathā? Ti anti iti paṭhamapurisā, si tha iti majjhimapurisā, mi ma iti uttamapurisā. Attanopadānam pi te ante iti paṭhamapurisā , se vhe iti majjhimapurisā, e mhe iti uttamapurisā. Evaṁ sabbattha.

Paṭhama-majjhim'-uttamapurisam icc' anena kvattho? Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo, tumhe majjhimo, amhe uttamo.

A group of two is called person (purisa), third person (paṭhama-purisa),[2] middle person (majjhima-purisa) and first person (uttamapurisa).

The group of two words of all inflections of the "parassapada" and "attanopada" is called third person (paṭhama-purisa), middle person (majjhima-purisa) and first person (uttama-purisa).

Which are these? Ti anti are the third person; si tha are the middle person; mi ma are the first person. Pero en "attanopada" te ante are the third person; se vhe are middle person; and e mhe are the first person. Thus everywhere.

Why it is said "paṭhama-majjhim'-uttamapurisa"? For the use of these words in the sutta " Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo, tumhe majjhimo, amhe uttamo" (§410-12).

409. 441. Sabbesam ekābhidhāne paro puriso (868).

Sabbesaṁ tiṇṇaṁ paṭhama-majjhim'-uttamapurisānaṁ ekābhidhāne paro puriso gahetabbo.

So ca paṭhati, tvañ ca paṭhasi, tumhe paṭhatha. So ca pacati, tvañ ca pacasi, tumhe pacatha. Evaṁ sesāsu vibhattīsu paro puriso yojetabbo.

When all are mentioned together, the latter person (should be taken).[3]

Where mentioned together of all three, first person, middle person and highest person, the latter person should be taken.

And (ca) he (so) reads (paṭhati), and (ca) you (tvaṁ) read (paṭhasi); when both persons are combined: you (tumhe) read (paṭhatha). And (ca) he (so) cooks (pacati), and (ca) you (tvaṁ) cook (pacasi); when both persons are combined: you (tumhe) cook (pacatha). Thus in the remaining inflections the latter person should be employed.

410. 432. Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo (869).

Nāmamhi payujjamāne pi appayujjamāne pi tulyādhikaraṇe paṭhamapuriso hoti.

So gacchati, te gacchanti.

Appayujjamāne pi: Gacchati, gacchanti.

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[2] "Paṭhama-purisa" literally means "first person" but it refers to the third person.

[3] The latter person in the order of inflections should be taken. The order of inflections is ti, nti, si tha, mi ma. Example. I (ahaṁ) cook (pacāmi) and (ca) he (so) cooks (pacati): we (mayaṁ) cook (pacāma).

Tulyādhikaraṇe ti kimatthaṁ? Tena haññase tvaṁ Devadattena.

When used (or not used) in a name that have the same locus, there is the first (person).

When used or not used in a name that have the same locus, there is the first person.

He (so) goes (gacchati), they (te) go (gacchanti).

Also when not used: goes (gacchati), go (gacchanti).

Why it is said "tulyādhikaraṇa" (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: you (tvaṁ) are killed (haññase) by that (tena) Devadatta (Devadattena).

411. 436. Tumhe majjhimo (870).

Tumhe payujjamāne pi appayujjamāne pi tulyādhikaraṇe majjhimapuriso hoti.

Tvaṁ yāsi, tumhe yātha.

Appayujjâmāne pi: Yāsi, yātha.

Tulyādhikaraṇe ti kimatthaṁ? Tayā paccate odano.

When "tumha" (is used or not used), there is the middle (person).

When "tumha" is used or not used that have the same locus, there is the middle person.

You (tvaṁ) go (yāsi), you (tumhe) go (yātha).

Also when it is not used: goes (yāsi), go (yātha).

Why it is said "tulyādhikaraṇa" (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: rice (odano) is cooked (paccate) by you (tayā).

412. 437. Amhe uttamo (871).

Amhe payujjamāne pi appayujjamāne pi tulyādhikaraṇe uttamapuriso hoti.

Ahaṁ yajāmi, mayaṁ yajāma.

Appayujjamāne pi: Yajāmi, yajāma.

Tulyādhikaraṇe ti kimatthaṁ? Mayā ijjate Buddho.

When "amha" (is used or not used), there is the first (person).

When "amha" is used or not used that have the same locus, there is the first person.

I (ahaṁ) sacrifice (yajāmi), we (mayaṁ) sacrifice (yajāma).

Also when it is not used: sacrifice (yajāmi), sacrifice (yajāma).

Why it is said "tulyādhikaraṇa" (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: Buddha (Buddho) is honored (ijjate) by me (mayā).

413. 427. Kāle.

"Kāle" icc' etaṁ adhikāratthaṁ veditabbaṁ.

In time.

It should be undestood that "kāla" (time) is for the sake of following.

414. 428. Vattamānā paccuppanne (872).

Paccuppanne kāle vattamānāvibhatti hoti.

Pāṭaliputtaṁ gacchati, Sāvatthiṁ[4] pavisati.

In the present there is "vattamānā".

In the present time there is the inflection "vattamānā".

(He) goes (gacchati) to Pāṭaliputta (Pāṭaliputtaṁ); (he) enters (pavisati) Sāvatthī (Sāvatthiṁ).

415. 451. Āṇaty-āsiṭṭhe 'nuttakāle pañcamī (880).

Āṇatyatthe ca āsīsatthe ca anuttakāle pañcamīvibhatti hoti.

Karotu kusalaṁ, sukhaṁ te hotu.

In command, blessing and time that is not said, there is the "pañcamī".

In the meaning of command, in the meaning of blessing and in time that is not said,[5] there is the inflection "pañcamī".

[4] Sāvatthiyaṁ (K).

Let he do (karotu) good (kusalaṁ); happiness (sukhaṁ) be (hotu) to you (te).

416. 454. Anumati-parikappatthesu sattamī (881, 883-4).

Anumatyatthe ca parikappatthe ca anuttakāle sattamīvibhatti hoti.

Tvaṁ gaccheyyāsi. Kim ahaṁ kareyyāmi?

In the meaning of consent and assumption there is the "sattamī".

In the meaning of consent, in the meaning of assumption and in time not said, there is the inflection "sattamī".

You (tvaṁ) may go (gaccheyyāsi). What (kiṁ) shall I do (ahaṁ kareyyāmi)?

417. 460. Apaccakkhe parokkhātīte (885).

Apaccakkhe atīte kāle parokkhāvibhatti hoti.

Supine kila-m-āha. Evaṁ kila porāṇ' āhu.

In that which is not seen (experienced) in the past, there is "parokkhā".

In that which is not seen in the past time, there is the inflection "parokkhā".

It is said (kila) he said (āha) in a dream (supine). Thus (evaṁ) it is said (kila) the Ancient (porānā) said (āhu).

418. 456. Hiyyopabhuti[6] paccakkhe hiyyattanī (886).

Hiyyopabhuti[7] atīte kāle paccakkhe vā apaccakkhe vā hiyyattanī[8]vibhatti hoti.

So agamā maggaṁ, te agamū maggaṁ.

In that which is seen beginning with yesterday, there is "hiyyattanī".

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[5] Not specific time. Example, when one says "happiness (sukhaṁ) be (hotu) to you (te)", it can mean the present time and future time.

[6] Hīyoppabhuti (Sī).

[7] Hīyoppabhuti (Sī).

[8] Hīyattanī (Sī).

In the past time, beginning yesterday, in that which is seen or not seen, there is the inflection "hiyyattanī".

He (so) went (agamā) to the road (maggaṁ); they (te) went (agamū) to the road (maggaṁ).

419. 469. Samīpe 'jjatanī (887).

Ajjappabhuti atīte kāle paccakkhe vā apaccakkhe vā samīpe ajjatanīvibhatti hoti.

So maggaṁ agamī, te maggaṁ agamuṁ.

In proximity there is "ajjatanī".

In the past time, beginning today, in that which is seen or that which is not seen, in proximity, there is the inflection "ajjatanī".

He (so) went (agamī) to the road (maggaṁ); they (te) went (agamuṁ) to the road (maggaṁ).

420. 471. Māyoge sabbakāle ca (888).

Hiyyattanī-ajjatanī icc' etā vibhattiyo yadā māyogā[9], tadā sabbakāle ca honti.

Mā gamā, mā vacā, mā gamī, mā vacī.

Caggahaṇena pañcamīvibhatti pi hoti. Mā gacchāhi.

In conjunction with "mā", in all time also.

When in conjunction with "mā" and in all time, there are the inflections "hiyyattanī" and "ajjatanī".

Don't (mā) go (gamā), don't (mā) talk (vacā); don't (mā) go (gamī), don't (mā) talk (vacī).

By taking "ca" there is also the inflection "pañcamī". Don't (mā) go (gacchāhi).

421. 473. Anāgate bhavissantī (892).

Anāgate kāle bhavissantīvibhatti hoti.

So gacchissati, karissati. Te gacchissanti, karissanti.

In the future there is "bhavissantī".

[9] Yoge (K).

In future time there is the inflection "bhavissantī".

He (so) will go (gacchissati), he (so) will do (karissati). They (te) will go (gacchissanti), they (te) will do (karissanti).

422. 475. Kriyātipanne 'tīte kālātipatti (895).

Kriyātipannamatte atīte kāle kālātipattivibhatti hoti.

So ce taṁ yānaṁ alabhissā, agacchissā. Te ce taṁ yānaṁ alabhissaṁsu, agacchissaṁsu.

In the past, in an action that has passed (without taking place), there is "kālātipatti".

In the past time, in an action that has passed without happening, there is the inflection "kālātipatti".

If (ce) he (so) had got (alabhissā) that (taṁ) vehicle (yānaṁ), he (so) would have gone (agacchissā). If (ce) they (te) had got (alabhissaṁsu) that (taṁ) vehicle (yānaṁ), they (te) would have gone (agacchissaṁsu).

423. 426. Vattamānā ti anti, si tha, mi ma; te ante, se vhe, e mhe (896).

Vattamānā icc' esā saññā hoti ti anti, si tha, mi ma, te ante, se vhe, e mhe icc' etesaṁ dvādasannaṁ padānaṁ.

Vattamānā icc' anena kvattho? Vattamānā paccuppanne.

Ti anti, si tha, mi ma; te ante, se vhe, e mhe are "vattamānā".

There is the name "vattamānā" to these twelve words: ti anti, si tha, mi ma; te ante, se vhe, e mhe.

Why it is said "vattamānā"? For the use of the word "vattamānā" in the sutta "Vattamānā paccuppanne" (§414).

424. 450. Pañcamī tu antu, hi tha, mi ma; taṁ antaṁ, ssu vho, e āmase (897).

Pañcamī icc' esā saññā hoti tu antu, hi tha, mi ma, taṁ antaṁ, ssu vho, e āmase icc' etesaṁ dvādasannaṁ padānaṁ.

Pañcamī icc' anena kvattho? Āṇatyāsiṭṭhe 'nuttakāle pañcamī.

Tu antu, hi tha, mi ma; taṁ antaṁ, ssu vho, e āmase are "pañcamī".

There is the name "pañcamī" to these twelve words: Tu antu, hi tha, mi ma; taṁ antaṁ, ssu vho, e āmase.

Why it is said "pañcamī"? For the use of the word "pañcamī" in the sutta " Āṇatyāsiṭṭhe 'nuttakāle pañcamī" (§415).

425. 453. Sattamī eyya eyyuṁ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṁ, etho eyyāvho, eyyaṁ eyyāmhe (898).

Sattamī icc' esā saññā hoti eyya eyyuṁ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṁ, etho eyyāvho, eyyaṁ eyyāmhe icc' etesaṁ dvādasannaṁ padānaṁ.

Sattamī icc' anena kvattho? Anumatiparikappatthesu sattamī.

Eyya eyyuṁ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṁ, etho eyyāvho, eyyaṁ eyyāmhe are "sattamī".

There is the name "sattamī" to these twelve words: eyya eyyuṁ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṁ, etho eyyāvho, eyyaṁ eyyāmhe.

Why it is said "sattamī"? For the use of the word "sattamī" in the sutta "Anumatiparikappatthesu sattamī" (§416).

426. 459. Parokkhā a u, e ttha, aṁ mha[10]; ttha re, ttho vho, iṁ mhe[11] (899).

Parokkhā icc' esā saññā hoti a u, e ttha, aṁ mha[12], ttha re, ttho vho, iṁ mhe[13] icc' etesaṁ dvādasannaṁ padānaṁ.

Parokkhā icc' anena kvattho? Apaccakkhe parokkhātīte.

A u, e ttha, aṁ mha; ttha re, ttho vho, iṁ mhe are "parokkhā".

There is the name "parokkhā" to these twelve words: a u, e ttha, aṁ mha; ttha re, ttho vho, iṁ mhe.

Why it is said "parokkhā"? For the use of the word "parokkhā" in the sutta "Apaccakkhe parokkhātīte" (§417).

[10] Amha (Sī).
[11] Imhe (Sī).
[12] Amha (Sī).
[13] Imhe (Sī).

427. 455. Hiyyattanī ā ū, o ttha, aṁ mhā[14]; ttha tthuṁ, se vhaṁ, iṁ mhase (900).

Hiyyattanī icc' esā saññā hoti ā ū, o ttha, aṁ mhā[15], ttha tthuṁ, se vhaṁ, iṁ mhase icc' etesaṁ dvādasannaṁ padānaṁ.

Hiyyattanī icc' anena kvattho? Hiyyopabhuti paccakkhe hiyyattanī.

Ā ū, o ttha, aṁ mhā; ttha tthuṁ, se vhaṁ, iṁ mhase are "hiyyattanī".

There is the name "hiyyattanī" to these twelve words: ā ū, o ttha, aṁ mhā; ttha tthuṁ, se vhaṁ, iṁ mhase.

428. 468. Ajjatanī ī uṁ, o ttha, iṁ mhā; ā ū, se vhaṁ, aṁ mhe (901).

Ajjatanī icc' esā saññā hoti ī uṁ, o ttha, iṁ mhā, ā ū, se vhaṁ, aṁ mhe icc' etesaṁ dvādasannaṁ padānaṁ.

Ajjatanī icc' anena kvattho? Samīpe 'jjatanī.

Ī uṁ, o ttha, iṁ mhā; ā ū, se vhaṁ, aṁ mhe are "ajjatanī".

There is the name "ajjatanī" to these twelve words: ī uṁ, o ttha, iṁ mhā; ā ū, se vhaṁ, aṁ mhe.

Why it is said "ajjatanī"? For the use of the word "ajjatanī" in the sutta "Samīpe 'jjatanī" (§419).

429. 472. Bhavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṁ ssāmhe (902).

Bhavissantī icc' esā saññā hoti ssati ssanti, ssasa ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṁ ssāmhe icc' etesaṁ dvādasannaṁ padānaṁ.

Bhavissantī icc' anena kvattho? Anāgate bhavissantī.

Ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṁ ssāmhe are "bhavissantī".

There is the name "bhavissantī" to these twelve words: ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṁ ssāmhe.

[14] Amhā (Sī).

[15] Amhā (Sī).

Why it is said "bhavissantī"? For the use of the word "bhavissantī" in the sutta "Anāgate bhavissantī" (§421).

430. 474. Kālātipatti ssā ssaṁsu, sse ssatha, ssaṁ ssāmhā;[16] ssatha ssisu,[17] ssase ssavhe, ssiṁ[18] ssāmhase (903).

Kālātipatti icc' esā saññā hoti ssā ssaṁsu, sse ssatha, ssaṁ ssāmhā[19], ssatha ssisu[20], ssase ssavhe, ssiṁ[21] ssāmhase icc' etesaṁ dvādasannaṁ padānaṁ.

Kālātipatti icc' anena kvattho? Kriyātipanne 'tīte kālātipatti.

Ssā ssaṁsu, sse ssatha, ssaṁ ssāmhā; ssatha ssisu, ssase ssavhe, ssiṁ ssāmhase are "kālātipatti".

There is the name "kālātipatti" to these twelve words: ssā ssaṁsu, sse ssatha, ssaṁ ssāmhā; ssatha ssisu, ssase ssavhe, ssiṁ ssāmhase.

Why it is said "kālātipatti"? For the use of the word "kālātipatti" in the sutta " Kriyātipanne 'tīte kālātipatti" (§422).

431. 458. Hiyyattanī-sattamī-pañcamī-vattamānā sabbadhātukaṁ (904).

Hiyyattanādayo catasso vibhattiyo sabbadhātukasaññā honti.

Agamā, gaccheyya, gacchatu, gacchati (M. i, 326).

Sabbadhātuka icc' anena kvattho? Ikārāgamo asabbadhātumhi.

"Hiyyattanī", "sattamī", "pañcamī" and "vattamānā" are "sabbadhātuka".

The four inflections beginning with "hiyyatanī" are called "sabbadhātuka".[22]

(He) came (agamā), (he) would go (gaccheyya), go (gacchatu), (he) goes (gacchati).

Why it is said "sabbadhātuka"? For the use of the word "sabbadhātuka" in the sutta "Ikārāgamo asabbadhātumhi" (§516).

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[16] Ssamhā (Sī).
[17] Ssiṁsu (Sī).
[18] Ssaṁ (Sī).
[19] Ssamhā (Sī).
[20] Ssiṁsu (Sī).
[21] Ssaṁ (Sī).
[22] These inflections can be applied after all (sabba) roots (dhātu).

Iti ākhyāta-kappe paṭhamo kaṇḍo.
Thus ends the first section in the chapter of verbs

DUTIYA-KAṆḌA
Second Section

432. 462. Dhātu-liṅgehi parā paccayā (905).

Dhātu-liṅga icc' etehi parā paccayā honti.

Karoti, gacchati. Yo koci karoti, taṁ añño "karohi karohi" icc' evaṁ bravīti, atha vā karontaṁ payojayati[23] = kāreti. Saṁgho pabbatam iva attānam ācarati[24] = pabbatāyati. Taḷākaṁ samuddam iva attānam ācarati[25] = samuddāyati. Saddo cicciṭam iva attānam ācarati[26] = cicciṭāyati (Vin. iii, 320). Vasiṭṭhassa apaccaṁ Vāsiṭṭho (Vin. ii, 11). Evam aññe pi yojetabbā.

Suffixes are after roots and bases.[27]

There are suffixes after roots (dhātu) and bases (liṅga).

(He) does (karoti), (he) goes (gacchati). Someone (yo koci) does (karoti), another (añño) says (bhavīti) to him (taṁ), "do (karohi), do (karohi)", or (atha vā) he engages in (payojayati) doing (karontaṁ) = (he) causes to do (kāreti). The Saṁgha (Saṁgho) acts (ācarati) itself (attānaṁ) like (iva) a mountarin (pabbataṁ) = acts like a mountain (pabbatāyati). The lake (taḷākaṁ) acts (ācarati) itself (attānaṁ) like (iva) a sea (samuddaṁ) = acts like a sea (samuddāyati). The sound (saddo) acts (ācarati) itself (attānaṁ) like (iva) "ci-ci" (cicciṭaṁ) = acts like "ci-ci" (cicciṭāyati). The offspring (apaccaṁ) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vāsiṭṭho. Thus also others should be formed.

433. 528. Tija-gupa-kita-mānehi kha-cha-sā vā (906-9).

Tija gupa kita māna icc' etehi dhātūhi kha cha sa icc' ete paccayā honti vā.

Titikkhati (A. ii, 468; Khu. i, 59), jigucchati (Khu. i, 320; M. ii, 87), tikicchati (Khu. vi, 183), vīmaṁsati (A. ii, 304; Khu. ii, 318).

Vā ti kimatthaṁ? Tejati, gopati[28], māneti.

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[23] Payojayatī ti (Sī).
[24] Attānam ācaratī ti (Sī).
[25] Attānam ācaratī ti (Sī).
[26] Attānam ācaratī ti (Sī).
[27] This is a "paribhāsa-sutta", a maxim, a general statement.
[28] Gopayati (Sī).

Sometimes after "tija", "gupa", "kita" and "māna", there are "kha", "cha" and "sa".

Sometines, after the roots "tija", enduring, "gupa", disgusting, "kita", curing, and "māna", investigating, there are the suffixes "kha", "cha", and "sa".

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) cures (tikicchati), (he) investigates (vīmaṁsati).

1. tija (§457)
2. tij + kha (§433)
3. ti + tij + kha (§458)
4. ti + tik + kha (§473)
5. ti + tik + kha + ti (§414) = titikkhati (§11)

1. gupa (§457)
2. gup + cha (§433)
3. gu + gup + cha (§458)
4. gi + gup + cha
5. ji + gup + cha
6. ji + guc + cha (§472)
7. ji + guc + cha + ti (§414) = jigucchati (§11)

1. kita (§457)
2. kit + cha (§433)
3. ki + kit + cha (§458)
4. ta + kit + cha
5. ti + kit + cha
6. ti + kic + cha (§472)
7. ti + kic + cha + ti (§414) = tikicchati (§11)

1. māna (§457)
2. mān + sa (§433)
3. mā + mān + sa (§458)
4. mī + mān + sa
5. vī + mān + sa
6. vī + maṁ + sa
7. vī + maṁ + sa + ti (§414) = vīmaṁsati (§11)

Why it is said "vā" (sometimes)? To allow exceptions to the rule such as in the following examples: (he) sharpens (tejati), (he) protects (gopati), (he) honors (māṇeti).

434. 534. Bhuja-ghasa-hara-su-pādīhi tumicchatthesu[29] (910).

Bhuja ghasa hara su pā icc' evamādīhi dhātūhi tumicchatthesu kha cha sa icc' ete paccayā honti vā.

[29] Tumicchatthesu ca (Sī).

Bhottum icchati = bubbhukkhati. Ghasitum icchati = jighacchati (Khu. i, 43). Haritum icchati = jigīsati (Khu. v, 359). Sotum icchati = sussusati (D. i, 220; A. i, 73). Pātum icchati = pivāsati.

Vā ti kimatthaṁ? Bhottum icchati.

Tumicchatthesū ti kimatthaṁ? Bhuñjati (Vin. ii, 97).

After "bhuja", "ghasa", "hara", "su" and "pā" in the meanings of wanting and to do.

Sometimes, after the roots "bhuja", swallowing, "ghasa", eating, "hara", taking, carrying, "su", hearing, and "pā", drinking, in the meanings of wanting and to do, there are the suffixes "kha", "cha" and "sa".

(He) wishes (icchati) to eat (bhottuṁ) = wishes to eat (bubbhukkhati).
(He) wishes (icchati) to eat (ghasituṁ) = wishes to eat (jighacchati).
(He) wishes (icchati) to carry (harituṁ) = wishes to carry (jigīsati).
(He) wishes (icchati) to hear (sotuṁ) = wishes to hear (sussusati).
(He) wishes (icchati) to drink (pātuṁ) = wishes to drink (pivāsati).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following examples: (he) wishes (icchati) to eat (bhottuṁ).

Why it is said "tumicchatthesu" (in the meaning of wanting and to do)? To prevent the operation of this rule when there are not the meanings of wanting and to do such as in the following example: (he) eats (bhuñjati).

435. 536. Āya nāmato kattūpamānā-d-ācāre (911).

Nāmato kattūpamānā ācāratthe āyapaccayo hoti.

Saṁgho pabbatam iva attānam ācarati = pabbatāyati. Taḷākaṁ samuddam iva attānam ācarati = samuddāyati. Saddo cicciṭam iva attānam ācarati = cicciṭāyati (Vin. iii, 320; S. i, 171). Evaṁ aññe pi yojetabbā.

There is "āya" after nouns in comparison as an agent and in behaviour.

After nouns there is there is suffix "āya" in comparision as an agent and in the meaning of behaviour.

The Saṁgha (Saṁgho) acts (ācarati) itself (attānaṁ) like (iva) a mountarin (pabbataṁ) = acts like a mountain (pabbatāyati). The lake (taḷākaṁ) acts (ācarati) itself (attānaṁ) like (iva) a sea (samuddaṁ) = acts like a sea (samuddāyati). The sound (saddo) acts (ācarati) itself (attānaṁ) like (iva) "ci-ci" (cicciṭaṁ) = acts like "ci-ci" (cicciṭāyati). Thus also others should be formed.

436. 537. Īy' ūpamānā ca (912).

Nāmato upamānā ācāratthe ca īyapaccayo hoti.

Achattaṁ chattam iva ācarati[30] = chattīyati. Aputtaṁ puttam iva ācarati[31] = puttīyati.

Upamānā ti kimatthaṁ? Dhammaṁ ācarati[32].

Ācāre ti kimatthaṁ? Achattaṁ chattam iva rakkhati. Evaṁ aññe pi yojetabbā.

Also there is "īya" in comparison.

Also there is the suffix "īya" after nouns in the meaning of behaviour in comparison.

(He) treats (ācarati) what is not an umbrella (achattaṁ) like (iva) an umbrella (chattaṁ) = treats like an umbrella (chattīyati). (He) treats (ācarati) someone who is not a son (aputtaṁ) like (iva) a son (puttaṁ) = treats like a son (puttīyati).

Why it is said "upamāna" (comparison)? To prevent the operation of this rule when there is no comparison such as in the following example: (he) practices (ācarati) the Dhamma (Dhammaṁ).

Why it is said "ācāra" (behaviour)? To prevent the operation of this rule when there is not (a verb signifying) behaviour such as in the following example: (he) protects (rakkhati) what is not an umbrella (achattaṁ) like (iva) an umbrella (chattaṁ). Thus also others should be formed.

437. 538. Nāmamhā 'tticchatthe (913).

Nāmamhā attano icchatthe īyapaccayo hoti.

Attano pattam icchati = pattīyati. Evaṁ vatthīyati, parikkhārīyati, cīvarīyati, dhanīyati, ghaṭīyati (DhA. i, 30).

Atticchatthe ti kimatthaṁ? Aññassa pattam icchati. Evaṁ aññe pi yojetabbā.

After nouns in the meaning of desire for oneself.

After nouns there is the suffix "īya" in the meaning of desire of oneself.

(He) wishes (icchati) the bowl (pattaṁ) for himself (attano) = wishes the bowl for himself (paṭtīyati). Thus (evaṁ) (he) wishes the cloth for himself (vatthīyati), (he) wishes the requisites for himself (parikkhārīyati), (he) wishes the robes for himself (cīvarīyati), (he) wishes the wealth for himself (dhanīyati), (he) wishes the water bowl for himself (ghaṭīyati).

30 Ācaratī ti (Sī).

31 Ācaratī ti (Sī).

32 Dhammam ācarati (Rū, Sad.). Dhammaṁ ācaratī ti dhammacārī (K).

Why it is said "atticchatthe" (in the meaning of desire of oneself)? To prevent the operation of this rule when there is not the meaning of desire of oneself such in the following example: (he) wishes (icchati) the bowl (pattaṁ) for another (aññassa). Thus also others should be formed.

438. 540. Dhātūhi ṇe-ṇaya-ṇāpe-ṇāpayā kāritāni hetvatthe (914).

Sabbehi dhātūhi ṇe ṇaya ṇāpe ṇāpaya icc' ete paccayā honti **kāritasaññā** ca hetvatthe.

Yo koci karoti, taṁ añño "karohi karohi" icc' evaṁ bravīti[33], atha vā karontaṁ payojayati = kāreti (M. ii, 332), kārayati, kārāpeti (Vin. i, 240), kārāpayati. Ye keci karonti, te aññe "karotha karotha" icc' evaṁ bruvanti[34] = kārenti (M. i, 121), kārayanti, kārāpenti (Vin. i, 121), kārāpayanti. Yo koci pacati, taṁ añño "pacāhi pacāhi" icc' evaṁ bruvīti[35], atha vā pacantaṁ payojayati = pāceti, pācayati, pācāpeti, pācāpayati. Ye keci pacanti, te aññe "pacatha pacatha" icc' evaṁ bruvanti [36] = pācenti, pācayanti, pācāpenti, pācāpayanti. Evaṁ bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati. Bhaṇenti, bhaṇayanti, bhaṇāpenti, bhaṇāpayanti. Tatha-r-iva aññe pi yojetabbā.

Hetvatthe ti kimatthaṁ? Karoti (M. i, 10), pacati.

Atthaggahaṇena alapaccayo hoti. Jotalati.

After roots, in the meaning of cause, there are "ṇe", "ṇaya", "ṇāpe", "ṇāpaya" (which are called) "kārita".

After all roots, in the meaning of cause, there are the suffixes "ṇe", "ṇaya", "ṇāpe", "ṇāpaya", and they are called "kārita".

Someone (yo koci) does (karoti), another (añño) says (bhavīti) thus (evaṁ) to him (taṁ), "do (karohi), do (karohi)", or (atha vā) he engages (him) in (payojayati) doing (karontaṁ) = (he) causes him to do (kāreti, kārayati, kārāpeti, kārāpayati). Some people (ye keci) do (karonti), others (aññe) say (bruvanti) thus (evaṁ) to them (te), "do (karotha), do (karotha)" = (they) cause others to do (kārenti, kārayanti, kārāpenti, kārāpayanti). Someone (yo koci) cooks (pacati), another (añño) says (bhavīti) thus (evaṁ) to him (taṁ), "cook (pacāhi), cook (pacāhi)", or (atha vā) (he) engages (payojati) (him) in cooking (pacantaṁ) = (he) causes him to cook (pāceti, pācayati, pācāpeti, pācāpayati). Some people (ye keci) cook (pacanti), others (aññe) say (bruvanti) thus (evaṁ) to them (te), "cook (pacatha), cook (pacatha)" = (they) cause them to cook (pāceti, pācayati, pācāpeti, pācāpayati). Likewise, (he) causes to recite

33 "Abravi, abravun" ti atītakālikapadāni katthaci dissanti, taṁ na yuttaṁ, taṁsaṁvaṇṇetabbabhūtānaṁ "kāreti, kārentī" tyādīnaṁ padānaṁ vattamānakālikattā. Bruvanti (Rū. 502-sutte), brunti (Sad. Dhātumāla 145-piṭṭhe).

34 Purimapiṭṭhe passitabbaṁ.

35 Purimapiṭṭhe passitabbaṁ.

36 Purimapiṭṭhe passitabbaṁ.

(bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati); (they) cause to recite (bhaṇenti, bhaṇayanti, bhaṇāpenti, bhaṇāpayanti). In this way also others should be formed.

Why it is said "hetvatthe" (in the meaning of cause)" To prevent the operation of this rule when there is not the meaning of cause such as in the following examples: (he) does (karoti), (he) cooks (pacati).

By taking "attha" there is also the suffix "ala". (He) causes to shine (jotalati).

439. 539. Dhāturūpe nāmasmā ṇayo ca (919).

Tasmā nāmasmā ṇayapaccayo hoti kāritasañño ca dhāturūpe sati.

Hatthinā atikkamati maggaṁ[37] = atihatthayati. Vīṇāya upagāyati gītaṁ[38] = upavīṇayati. Daḷhaṁ karoti vīriyaṁ[39] = daḷhayati. Visuddhā hoti ratti[40] = visuddhayati.

Caggahaṇena āra āla icc' ete paccayā honti. Santaṁ[41] karoti = santārati[42]; upakkamaṁ karoti = upakkamālati.

Also when it has the appearance of a root there is "ṇaya".

Also when it has the appearance of a root, after a noun, there is the suffix "ṇaya" and it is called "kārita".

(He) crosses (atikkamati) the road (maggaṁ) by elephant (hatthinā) = (he) crosses the road by elephant (atihatthayati). (He) sings (upagāyati) a song (gītaṁ) with the harp (vīṇāya) = (he) sings with a harp (upavīṇayati). (He) makes (karoti) effort (vīriyaṁ) firm (daḷhaṁ) = (he) makes effort firm (daḷhayati). (He) the night (ratti) is (hoti) pure (visuddhā) = (it) is pure as the night (visuddhayati).

By taking "ca" there are also the suffixes "āra" and "āla". (He) makes (karoti) calm (santaṁ) = (he) makes calm (santārati); (he) makes (karoti) effort (upakkamaṁ) = (he) makes effort (upakkamālati).

440. 445. Bhāva-kammesu yo (920).

Sabbehi dhātūhi bhāva-kammesu yapaccayo hoti.

Ṭhīyate, bujjhate, paccate, labbhate, karīyate, yujjate[43], uccate.

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[37] Magganti (Sī).

[38] Gītanti (Sī).

[39] Vīriyanti (Sī).

[40] Rattīhi (Sī).

[41] Santaraṁ (Sī).

[42] Santarārati (Sī).

Bhāva-kammesū ti kimatthaṁ? Karoti, pacati, paṭhati.

There is "ya" in the passive (kamma) and impersonal (bhāva).

After all roots, in the passive (kamma) and impersonal (bhāva), there is the suffix "ya".[44]

Standing (ṭhīyate); knowing or it is known (bujjhate); cooking or it is cooked (paccate); obtaining and it is obtained (labbhate); doing or it is done (karīyate); yoking or it is yoked (yujjate); saying or it is said (uccate).

Why it is said "bhāva-kammesu" (in the passive and impersonal)? To prevent the operation of this rule when there is not the passive or the impersonal such as in the following examples: (he) does (karoti), (he) cooks (pacati), (he) reads (paṭhati).

441. 447. Tassa cavagga-yakāra-vakārattaṁ sadhātvantassa (921).

Tassa yapaccayassa cavagga-yakāra-vakārattaṁ hoti dhātūnaṁ antena[45] saha yathāsambhavaṁ.

Vuccate, vuccante, uccate, uccante, paccate, paccante. Majjate, majjante, yujjate, yujjante. Bujjhate, bujjhante, kujjhate, kujjhante, ujjhate, ujjhante. Haññate, haññante. Kayyate, kayyante. Dibbate, dibbante.

Along with the end letter of the root of that (ya), there is the state of "ca" group, "y" and "v".

Of the suffix "ya" together with the end (letter) of the root there is the substitution of "ca" group, "y" and "v".

It is said (vuccate, uccate), they are said (vuccante, uccante); it is cooked (paccate), they are cooked (paccante). It is rubbed (majjate), they are rubbed (majjante); it is engaged (yujjate), they are engaged (yujjante). It is known (bujjhate), they are know (bujjhante); it is angry (kujjhate), they are angry (kujjhante); it is forsaken (ujjhate), they are forsaken (ujjhante). It is killed (haññate), they are killed (haññante). It is done (kayyate), they are done (kayyante). It is played (dibbate), they are played (dibbante).

442. 448. Ivaṇṇāgamo vā (922).

Sabbehi dhātūhi yamhi paccaye[46] pare ivaṇṇāgamo hoti vā.

Karīyate, karīyati (M. ii, 101), gacchīyate, gacchīyati.

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43 Ijjate (Sī).

44 The suffix "ya" when added after intransitive roots, it has only the sense of impersonal; but after transitive roots it has both meanings.

45 Dhātvantena (Sī).

46 Tasmiṁ yapaccaye (Sī).

Vā ti kimatthaṁ? Kayyate.

Sometimes there is insertion of "i" or "ī".

Sometimes, after all roots, when the suffix "ya" follows, there is the insertion of "i" or "ī".

Doing or it is done (karīyate, karīyati); going or it is gone (gacchīyate, gacchīyati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: it is done (kayyate).

443. 449. Pubbarūpañ ca (923).

Sabbehi dhātūhi yapaccayo pubbarūpam āpajjate vā.

Vuḍḍhate, phallate, dammate, sakkate, labbhate, dissate[47].

And the previous form.

Sometimes, after all roots, the suffix "ya" reaches the previous form.

It is increased (vuḍḍhate); splitting (phallate); taming or it is tamed (dammate); obtaining or it is obtained (labbhate); seeing or it is seen (dissate).

444. 511. Tathā[48] kattari ca (924).

Yathā heṭṭhā bhāva-kammesu yapaccayassa ādeso hoti tathā kattari pi [49] yapaccayassa ādeso kātabbo.

Bujjhati (JA. i, 403), vijjhati, maññati (Khu. i, 22), sibbati (Vin. ii, 86).

Also in the active voice.

Just as above in the passive and impersonal there is substitution of the suffix "ya", likewise in the active voice the substitution of the suffix "ya" should be done.

(He) knows (bujjhati), (he) pierces (vijjhati), (he) thinks (maññati), (he) stitches (sibbati).

445. 433. Bhūvādito a (925).

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[47] Sīhaḷapotthake ito paraṁ "vā ti kimatthaṁ? Damyate" ti pāṭho dissati, tathā Saddanītisuttamālāyam api.

[48] Yathā (Sī, K).

[49] Kattari ca (Sī).

Bhū icc' evamādito dhātugaṇato apaccayo hoti kattari.

Bhavati (Khu. i, 67), paṭhati, pacati, jayati.

After "bhū" and others there is a.

After the group of roots that begin with "bhū", there is the suffix "a" in the active voice.

(He) is (bhavati), (he) reads (paṭhati), (he) cooks (pacati), (he) conquers (jayati).

Formation of "bhavati":
1. **bhū** (§457)
2. bhū + **ti** (§414)
3. **bhū** + **a** + ti (§445)
4. bho + a + ti (§485)
5. **bhava** + a + ti (§513)
6. bhav**a** + a + ti (83)
7. **bhavati** (§11)

Formation of "pacati"
1. **paca** (§457)
2. pac**a** (§521)
3. pac + **ti** (§414)
4. pac + **a** + ti (§445)
5. **pacati** (§11)

446. 509. Rudhādito niggahitapubbañ ca (926).

Rudha icc' evamādito dhātugaṇato apaccayo hoti kattari, pubbe niggahitāgamo hoti.

Rundhati (SnA. i, 161), chindati, bhindati.

Caggahaṇena i ī e o icc' ete paccayā honti niggahitapubbañ ca.

Rundhiti, rundhīti, rundheti, rundhoti, sumbhoti, parisumbhoti.

Also after "rudha" and others there is (insertion of the) "niggahita" in front.

After the group of roots beginning with "rudha", there is the suffix "a" in the active voice, and in front there insertion of the "niggahita".

(He) obstructs (rundhati), (he) cuts (chindati), (he) breaks (bhindati).

By taking "ca" there are also the suffixes "i", "ī", "e", "o" and the "niggahita" in front. (He) obstructs (rundhiti, rundhīti, rundheti, rundhoti), (he) strikes (sumbhoti, parisumbhoti).

Formation of "rundhati", (he obstructs).

1. rudha (§457)
2. rudha (§521)
3. rudh + ti (§414)
4. rudh + a + ti (§445)
4. ruṁdh + a + ti (§446)
5. rundh + a + ti (§31)
6. rundhati (§11)

447. 510. Divādito yo (928).

Divu icc' evamādito dhātugaṇato yapaccayo hoti kattari.

Dibbati (VinA. i, 6), sibbati (Vin. ii, 86), yujjhati, vijjhati, bujjhati (Khu. i, 33).

After "divu" and others there is "yo".

After the group of roots that begin with "divu" there is the suffix "ya" in the active voice.

(He) plays or shines (dibbati), (he) stitches (sibbati), (he) fights (yujjhati), (he) pierces (vijjhati), (he) knows (bujjhati).

Formation of "dibbati".
1. divu (§457)
2. divu (§521)
3. div + ti (§414)
4. div + ya + ti (§447)
5. div + ya + ti (§444)
6. divv + a + ti (§28)
7. dibb + a + ti (§20)
8. dibbati (11)

448. 512. Svādito ṇu-ṇā-uṇā ca (929).

Su icc' evamādito dhātugaṇato ṇu ṇā uṇā icc' ete paccayā honti kattari.

Abhisuṇoti, abhisuṇāti; saṁvuṇoti, saṁvuṇāti; āvuṇoti, āvuṇāti; pāpuṇoti[50], pāpuṇāti (M. ii, 99).

Also after "su" there is "ṇu", "ṇā", "uṇā".

After the group of roots that begin with "su", there are the suffixes "ṇu", "ṇā", "uṇā" in the active voice.

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[50] "Pāpuṇotī" ti udāharaṇaṁ na yuttan ti ācariyā vadanti, Nyāsasuttaniddesa-Padarūpasiddhi-Saddanītiganthesu pi natthi. Papubba-apa-dhātutohi ṇu-paccayena vā ṇā-paccayena vā uṇā-paccayena vā "pāpuṇotī" ti rūpaṁ na sijjhati.

(He) hears (abhisuṇoti, abhisuṇāti); (he) restrains (saṁvuṇoti, saṁvuṇāti); (he) strings (āvuṇoti, āvuṇāti); (he) reaches (pāpuṇoti, pāpuṇāti).

Formation of "suṇoti" (he hears).
1. su (§457)
2. su + ti (§414)
3. su + ṇu + ti (§448)
4. su + ṇo + ti (§485)
5. suṇoti (§11)

Formation of "suṇāti" (he hears).
1. su (§457)
2. su + ti (§414)
3. su + ṇā + ti (§448)
4. suṇāti (§448)

449. 513. Kiyādito nā (930).

Kī icc' evamādito dhātugaṇato nāpaccayo hoti kattari.

Kiṇāti, jināti (Khu. i, 64), dhunāti, munāti, lunāti, punāti[51].

After "kī" and others there is "nā".

After the group of roots that begin with "kī" there is the suffix "nā" in the active voice.

(He) buys (kiṇāti), (he) conquers (jināti), (he) shakes (dhunāti), (he) knows (munāti), (he) cuts (lunāti), (he) cleans (punāti).

Formation of "kiṇāti".
1. kī (§457)
2. kī + ti (§414)
3. kī + nā + ti (§449)
4. ki + nā + ti (§517)
5. ki + ṇā + ti (§449)
6, kiṇāti (§11)

450. 517. Gahādito ppa-ṇhā (931).

Gaha icc' evamādito dhātugaṇato ppa ṇhā icc' ete paccayā honti kattari.

Gheppati, gaṇhāti (VinA. i, 20).

After "gaha" and others there are "ppa" and "ṇhā".

[51] Muṇāti, luṇāti, puṇati (Sī).

After the group of roots that begin with "gaha", there are the suffixes "ppa" and "ṇhā" in the active voice.

(He) takes (gheppati, gaṇhāti).

Formation of "gaṇhāti".
1. gaha (§457)
2. gaha + ti (§414)
3. gaha + ṇhā + ti (§450)
4.
5. gaṇhāti (§11)

451. 520. Tanādito o-yirā (932).

Tanu icc' evamādito dhātugaṇato o yira icc' ete paccayā honti kattari.

Tanoti, tanohi; karoti (M. i, 10), karohi (Khu. ii, 172); kayirati, kayirāhi.

After "tanu" and others there are "o" and "yira".

After the group of roots that begin with "tanu" there are the suffixes "o" and "yira" in the active voice.

(He) stretches (tanoti), (you) stretch (tanohi); (he) does (karoti), (you) do (karohi); (he) does (kayirati), (you) do (kayirāhi).

Formation of "tanoti".
1. tanu (§457)
2. tanu (§521)
3. tan + ti (§414)
4. tan + o + ti (§451)
5. tanoti (§11)

452. 525. Curādito ṇe-ṇayā (933).

Cura icc' evamādito dhātugaṇato ṇe ṇaya icc' ete paccayā honti kattari, kāritasaññā ca.

Coreti, corayati; cinteti (JA. i, 227), cintayati; manteti, mantayati.

After "cura" and others there are "ṇe" and "ṇayā".

After the group of roots that begin with "cura", there are the suffixes "ṇe" and "ṇaya" in the active voice.

(He) steals (coreti, corayati); (he) thinks (cinteti, cintayati); (he) consults (manteti, mantayati).

Formation of "coreti".
1. cura (§457)
2. cura (§521)
3. cur + ti (§414)
4. cur + ṇe + ti (§452)
5. cur + ṇe + ti (§523)
6. cor + e + ti (§483)
7. coreti (§11)

Formation of "corayati".
1. cura (§457)
2. cura (§521)
3. cur + ti (§414)
4. cur + ṇaya + ti (§452)
5. cur + ṇaya + ti (§523)
6. cor + aya + ti (§483)
7. corayati (§11)

453. 444. Attanopadāni bhāve ca kammani (934).

Bhāve ca kammani ca attanopadāni honti.

Uccate, uccante; majjate, majjante; yujjate, yujjante; kujjhate, kujjhante; labbhate, labhante; kayyate, kayyante.

Also in the impersonal and passive voice there are "attanopada" (inflections).

There are "attanopada" (inflections) in the impersonal and passive voice.

Saying or (it) is said (uccate), saying or (they) are said (uccante); (it) is rubbed (majjate), (they) are rubbed (majjante); (it) is engaged (yujjate), (they) are engaged (yujjante); (he) is angry (kujjhate), (they) are angry (kujjhante); obtaining or (it) is obtained (labbhate), obtaining (they) are obtained (labbhante); doing or (it) is done (kayyate), doing or (they) are done (kayyante).

454. 440. Kattari ca (935).

Kattari ca attanopadāni honti.

Maññate, rocate, socate, bujjhate, jāyate (Khu. i, 45).

Also in the active voice.

Also in the active voice there are "attanopada" (inflections).

(He) thinks (maññate), (he) shines (rocate), (he) grieves (socate), (he) knows (bujjhate), (he) arises (jāyate).

455. 530. Dhātuppaccayehi vibhattiyo (936).

Dhātuniddiṭṭhehi paccayehi khādi-kāritantehi vibhattiyo honti.

Titikkhati (Khu. i, 59), jigucchati (M. ii, 87), vīmaṁsati (A. ii, 304), samuddāyati, puttīyati, kāreti (M. ii, 332), pāceti.

After roots with suffixes there are inflections.[52]

After roots, which meanings are indicated by the suffixes beginning with "kha" and ending with "kārita", there are inflections

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) investigates (vīmaṁsati), (he) acts like a sea (samuddāyati), (he) treats like a son (puttīyati), (he) causes to do (kāreti), (he) causes to cook (pāceti).

456. 430. Kattari parassapadaṁ (937).

Kattari parassapadaṁ hoti.

Karoti (Khu. vii, 83), pacati, paṭhati, gacchati (M. i, 326).

In the active voice there is the "parassapada" (inflection).

In the active voice there is the "parassapada" (inflection).

(He) does (karoti), (he) cooks (pacati), (he) reads (paṭhati), (he) goes (gacchati).

457. 424. Bhūvādayo dhātavo (938).

Bhū icc' evamādayo ye saddagaṇā, te dhātusaññā honti.

Bhavati (M. ii, 338), bhavanti (M. ii, 335), carati, caranti (M. i, 129), pacati, pacanti, cintayati, cintayanti, hoti (M. i, 10), honti (M. i, 10), gacchati (M. iii, 338), gacchanti (A. ii, 5).

"Bhū" and others are (called) roots.

Those group of words that begin with "bhū" are called roots (dhātu).

(He) is (bhavati), (they) are (bhavanti); (he) walks (carati), (they) walk (caranti); (he) cooks (pacati), (they) cook (pacanti); (he) thinks (cintayati), (they) think (cintayanti); (he) is (hoti), (they) are (honti); (he) goes (gacchati), (they) go (gacchanti).

Iti ākhyāta-kappe dutiyo kaṇḍo
Thus ends the second section in the verb chapter

TATIYA-KAṆḌA
Third Section

458. 461. Kvac' ādivaṇṇānam ekassarānaṁ dvebhāvo (939).

Ādibhūtānaṁ vaṇṇānaṁ ekassarānaṁ kvaci dvebhāvo hoti.

Titikkhati, jigucchati, tikicchati, vīmaṁsati, bubhukkhati, pivāsati, daddallati, dadāti (Khu. i, 49), jahāti (Khu. vii, 96), caṅkamati (A. ii, 212).

Kvacī ti kịmatthaṁ? Kampati, calati.

Sometimes there is reduplication of the beginning letters which have one vowel.

Sometimes there is reduplication of the beginning letters that have one vowel.

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) cures (tikicchati), (he) investigates (vīmaṁsati), (he) wishes to eat (bubhukkhati), (he) wishes to drink (pivāsati), (he) shines brilliantly (daddallati), (he) gives (dadāti), (he) renounces (jahāti), (he) walks up and down (caṅkamati).

Why it is said "sometimes" (kvaci)? To allow an exception of the rule such as in the following example: (he) trembles (kampati), (he) shakes (calati).

459. 462. Pubbo 'bbhāso (940).

Dvebhūtassa dhātussa yo pubbo, so abbhāsasañño hoti.

Dadhāti, dadāti, babhūva.

The previous (syllable) is "abbhāsa".

The previous (syllable) of the reduplicated root it is called "abbhāsa".

(He) holds (dadhāti), (he) gives (dadāti), (he) became (babhūva).

460. 506. Rasso (941).

Abbhāse vattamānassa sarassa rasso hoti.

Dadhāti, jahāti (Khu. vii, 96).

Short.

The vowel in the previous (syllable) becomes short.

(He) holds (dadhāti), (he) abandons (jahāti).

461. 464. Dutiya-catutthānaṁ paṭhama-tatiyā (942).

Abbhāsagatānaṁ dutiya-catutthānaṁ paṭhama-tatiyā honti.

Ciccheda, bubhukkhati, babhūva, dadhāti.

First and third of second and fourth.

There are first and third (consonants) of the second and fourth (consonants) which are "abbhāsa" (previous reduplicated syllables).

(He) cut (ciccheda), (he) wishes to eat (bubhukkhati), (he) became (babhūva), (he) holds (dadhāti).

462. 467. Kavaggassa cavaggo (943).

Abbhāse vattamānassa kavaggassa cavaggo hoti.

Cikicchati, jigucchati, jighacchati (Khu. i, 43), jigīsati[53] (Khu. v, 359), jaṅgamati, caṅkamati (A. ii, 212).

"Ca" group of "ka" group.

There is "ca" group of the "ka" group of "abbhāsa" (previous reduplicated syllables).

(He) cures (cikicchati), (he) is disgusted (jigucchati), (he) wishes to eat (jighacchati), (he) wants to carry (jigīsati), (he) goes (jaṅgamati), (he) walks up and down (caṅkamati).

463. 532. Māna-kitānaṁ va-tattaṁ vā (944).

[53] Jigiṁsati (Sī).

Māna kita icc' etesaṁ dhātūnaṁ abbhāsagatānaṁ vakāra-takārattaṁ hoti vā yathāsaṅkhyaṁ.

Vīmaṁsati, tikicchati (Khu. vi, 183).

Vā ti kimatthaṁ? Cikicchati.

Sometimes, there are "va" and "ta" of "māna" and "kita".

There are "va" and "ta" of the "abbhāsa" of the roots "māna" and "kita".

(He) thinks (vīmaṁsati), (he) cures (tikicchati).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) cures (cikicchati).

464. 504. Hassa jo (945).

Abbhāse vattamānassa hakārassa jo hoti.

Jahāti (Khu. i, 183), juhvati, juhoti, jahāra.

There is "ja" of "ha".

There is "ja" of the letter "ha" which is "abbhāsa" (the previous syllable of reduplicated root).

(He) abandons (jahāti), (he) sacrifices (juhvati, juhoti), (he) carried (jahāra).

465. 463. Antass' ivaṇṇ' ākāro vā (946).

Abbhāsassa antassa ivaṇṇo hoti, akāro vā.

Jigucchati (M. ii, 87), pivāsati, vīmaṁsati, jighacchati (Khu. i, 43), babhūva, dadhāti.

Vā ti kimatthaṁ? Bubhukkhati.

Sometimes there are "i", "ī", and "a" of the end.

Sometimes there "i", "ī", and "a" of the end of "abbhāsa" (reduplicate syllable).

(He) reproaches (jigucchati), (he) wishes to drink (pivāsati), (he) investigates (vīmaṁsati), (he) wishes to eat (jighacchati), (he) became (babhūva), (he) holds (dadhāti).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) wishes to eat (bubhukkhati).

466. 489. Niggahitañ ca (947).

Abbhāsassa ante niggahitāgamo hoti vā.

Caṅkamati (M. iii, 154), cañcalati, jaṅgamati.

Vā ti kimatthaṁ? Pivāsati, daddallati.

Sometimes there is the "niggahita".

Sometimes at the end of the "abbhāsa" (reduplicated syllable) there is insertion of the "niggahita".

(He) walks up an down (caṅkamati), (he) shakes (cañcalati), (he) goes about (jaṅgamati).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) wishes to eat (pivāsati), (he) shines brilliantly (daddallati).

467. 533. Tato pā-mānānaṁ vā-maṁ sesu (948).

Tato abbhāsato pā māna icc' etesaṁ dhātūnaṁ vā maṁ icc' ete ādesā honti yathāsaṅkhyaṁ sapaccaye pare.

Pivāsati, vīmaṁsati.

After that (abbhāsa) there are "vā" and "maṁ" of "pā" and "māna" when "sa" follows.

After that "abbhāsa" (reduplicated syllable), there are the substitutions "vā" and "maṁ" respectively of the roots "pā" and "māna" when the suffix "sa" follows.

(He) wishes to drink (pivāsati), (he) investigates (vīmaṁsati).

468. 492. Ṭhā tiṭṭho (949).

Ṭhā icc' etassa dhātussa tiṭṭhādeso hoti vā.

Tiṭṭhati (M. i, 155), tiṭṭhatu (M. i, 196); tiṭṭheyya (M. i, 190), tiṭṭheyyuṁ.

Vā ti kimatthaṁ? Ṭhāti.

"Ṭhā" becomes "tiṭṭha".

Sometimes the root "ṭhā" is substituted by "tiṭṭha".

(He) stands, (let he) stand (tiṭṭhatu), (he) would stand (tiṭṭheyya), (they) would stand (tiṭṭheyyuṁ).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (he) stands (ṭhāti).

469. 494. Pā pivo[54] (949).

Pā icc' etassa dhātussa pivādeso hoti vā.

Pivati (M. ii, 5), pivatu (Khu. i, 175); piveyya, piveyyuṁ.

Vā ti kimatthaṁ? Pāti.

"Pā" becomes "piva".

Sometimes the root "pā" is substituted by "piva".

(He) drinks (pivati), (let he) drink (pivatu), (he) would drink (piveyya), (they) would drink (piveyyuṁ).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) drinks (pāti).

470. 514. Ñāssa jā-jaṁ-nā (950).

Ñā icc' etassa dhātussa jā-jaṁ-nāādesā honti vā[55].

Jānāti (M. i, 141, 143); jāneyya, jāniyā, jaññā (Khu. i, 37); nāyati.

There are "jā", "jaṁ" and "nā" of "ñā".

Sometimes the root "ñā" is substituted by "jā", "jaṁ" and "nā".

(He) knows (jānāti), (he) should know (jāneyya, jāniyā, jaññā);[56] (he) knows (nāyati).

471. 483. Disassa passa-dissa-dakkhā vā (951).

[54] Pā pibo (Rū, Sī).
[55] Vāggahaṇamihānuvattate (Syā), vā ti kimatthaṁ? Viññāyati (Sī, Sad.) jādeso nāmhi jaṁ ñāmhi, nābhāvo timhi evidha.
[56] See Kac §508 for "jāniyā" and "jaññā".

Disa icc' etassa dhātussa passa dissa dakkha icc' ete ādesā honti vā.

Passati (Khu. i, 53), dissati (Khu. i, 176), dakkhati (Khu. i, 410), adakkha.

Vā ti kimatthaṁ? Addasa (M. i, 196).

Sometimes there are "passa", "dissa" and "dakkha".

Sometimes the root "disa" is substituted by "passa", "dissa" and "dakkha".

(He) sees (passati, dissati),[57] (he) will see (dakkhati), (he) saw (adakkha).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (he) saw (adassa).

472. 531. Byañjanantassa co chapaccayesu ca (952).

Byañjanantassa dhātussa co hoti chapaccayesu paresu[58].

Jigucchati, tikicchati, jighacchati.

There is "ca" of the end consonant when the suffix "cha" follows.

There is "ca" of the end consonant of the root when the suffix "cha" follows.

(He) is disgusted (jigucchati), (he) cures (tikicchati), (he) wishes to eat.

Note:
In "jigucchati", the root is "gupa". After the elision of the end vowel of the root and placing the suffix "cha", the end consonant of the root is changed to "c". In "tikicchati", the root is "kita". After the elision of the end vowel of the root and placing the suffix "cha", the end consonant of the root is changed to "c". In "jighacchati", the root is "ghasa". After the elision of the end vowel of the root and placing the suffix "cha", the end consonant of the root is changed to "c".

473. 529. Ko khe ca (953).

Byañjanantassa dhātussa ko hoti khapaccaye pare.

Titikkhati (Khu. i, 59), bubhukkhati.

And there is "ka" when "kha" follows.

There is "ka" of the end consonant of the root when the suffix "kha" follows.

[57] According to Kaccāyana "dissati" can be both active and passive.
[58] Chappaccaye pare (Sī, Rū).

(He) endures (titikkhati), (he) wishes to eat (bubhukkhati).

Note:
In "titikkhati", the root is "tija". After the elision of the end vowel of the root and placing the suffix "kha", the end consonant of the root, "j", is changed to "k".

474. 535. Harassa gī se[59] (954).

Hara icc' etassa dhātussa sabbass' eva gīādeso hoti sapaccaye pare.

Jigīsati[60] (Khu. v, 359).

There is "gī" of "hara" when "sa" follows.

There is substitution by "gī" of all the root "hara" when the suffix "sa" follows.

(He) wishes to carry (jigīsati).

475. 465. Brū-bhūnam āha-bhūvā parokkhāyaṁ (956).

Brū bhū icc' etesaṁ dhātūnaṁ āha bhūva icc' ete ādesā honti yathāsaṅkhyaṁ parokkhāyaṁ vibhattiyaṁ.

Āha (M. i, 196), āhu (Khu. i, 260); babhūva, babhūvu.

Parokkhāyam iti kimatthaṁ? Abravuṁ (JA. v, 17).

In the "parokkhā", there are "āha" and "bhūva" of "brū" and bhū".

The roots "brū" and "bhū" are substituted by "āha" and "bhūva" respectively when there is the inflection "parokkhā".

(He) said (āha), (they) said (āhu); (he) was (babhūva), (they) were (babhūvu).

Why it is said "parokkhā"? To prevent the operation of this rule when there is not "parokkhā" such as in the following example: (they) were (abravuṁ).

476. 442. Gamiss' anto ccho vā sabbāsu (957).

Gamu icc' etassa dhātussa anto makāro ccho hoti vā sabbāsu paccayavibhattīsu.

59 Gīṁ se (Sī).
60 Jigiṁsati (Sī).

Gacchamāno (JA. i, 226), gacchanto (M. ii, 302). Gacchati (M. ii, 338), gameti. Gacchatu, gametu. Gaccheyya (VinA. i, 104), gameyya. Agacchā, agamā. Agacchī, agamī. Gacchissati, gamissati (VinA. i, 68). Agacchissā, agamissā.

Gamisse ti kimatthaṁ? Icchati (Khu. i, 55).

Sometimes the end of "gamu" becomes "ccha" when all (inflections) follow.

Sometimes, when all inflections and suffixes follow, "m", that is the end of the root "gamu", going, becomes "ccha".

Going (gacchamāno, gacchanto). (He) goes (gacchati, gameti). Go (gacchatu, gametu). (He) should go (gaccheyya, gameyya). (He) went (agacchā, agamā). (He) went (agacchī, agamī). (He) will go (gacchissati, gamissati). (If he) would go (agacchissā, agamissā).

Why it is said "gamissa" (of "gamu")? To prevent the operation of this rule when there is not "gamu" such as in the following example: (he) wishes (icchati).

477. 479. Vacass' ajjatanimhi-m-akāro o (958).

Vaca icc' etassa dhātussa akāro ottam āpajjate ajjatanimhi vibhattimhi.

Avoca (M. i, 17), avocuṁ (M. i, 118).

Ajjatanimhī ti kimatthaṁ? Avaca (M. i, 183), avacū.

When there is the "ajjatanī", the "a" of "vaca" becomes "o".

When there is the inflection "ajjatanī", the "a" of the root "vaca" becomes "o".

(He) said (avoca), (they) said (avocuṁ).

Why it is said "ajjatanī"? To prevent the operation of this rule when there is not the "ajjatanī" such as in the following example: (he) said (avaca), (they) said (avacū).

478. 438. Akāro dīghaṁ hi-mi-mesu (959).

Akāro dīgham āpajjate hi mi ma icc' etesu vibhattīsu.

Gacchāhi (VinA. i, 68), gacchāmi (Khu. v, 324), gacchāma (Khu. iii, 28), gacchāmhe.

Mikāraggahaṇena hivibhattimhi akāro kvaci na dīgham āpajjate. Gacchahi.

When there are "hi", "mi" and "ma", the letter "a" becomes long.

When the inflections "hi", "mi" and "ma" follow, the letter "a" becomes long.

(You) go (gacchāhi), (I) go (gacchāmi), (we) go (gacchāma, gacchāmhe).

By taking the letter "mi", when there is the inflection "hi", sometimes the letter "a" does not becomes long. (You) go (gacchahi).

479. 452. Hi lopaṁ vā (960).

Hivibhatti lopam āpajjate vā.

Gaccha, gacchāhi; gama, gamāhi; gamaya, gamayāhi.

Hī ti kimatthaṁ? Gacchati, gamayati.

Sometimes "hi" is elided.

Sometimes the inflection "hi" is elided.

(You) go (gaccha, gacchāhi; gama, gamāhi); (you) cause to go (gamaya, gamayāhi).

Why it is said "hi"? To prevent the operation of this rule when there is not "hi" such as in the following example: (he) goes (gacchati), (he) causes to go (gamayati).

480. 490. Hotissar' eh'-oh'-e bhavissantimhi ssassa ca (961).

Hū icc' etassa dhātussa saro eha-oha-ettam āpajjate bhavissantimhi, ssassa ca lopo hoti vā.

Hehiti, hehinti; hohiti, hohinti; heti, henti. Hehissati, hehissanti; hohissati, hohissanti; hessati (Khu. iii, 25), hessanti.

Hū ti kimatthaṁ? Bhavissati (VinA. i, 5), bhavissanti (M. i, 52).

Bhavissantimhī ti kimatthaṁ? Hoti.

The vowel of "hū", becomes "eha", "oha" and "e", when there is the "bhavissantī" (future) and "ssa" (is elided).

The vowel of the root "hū" becomes "eha", "oha" and "e" when there is the "bhavissantī" and sometimes "ssa" is elided.

(He) will be (hehiti, hohiti, heti), (they) will be (hehinti, hohinti, henti). (He) will be (hehissati, hohissati, hessati), (they) will be (hehissanti, hohissati, hessanti).

Why it is said "hū"? To prevent the operation of this rule when there is not "hū" such as in the following example: (he) will be (bhavissati), (they) will be (bhavissanti).

Why it is said "bhavissantimhi" (in the future)? To prevent the operation of this rule when there is not the "bhavissantī" such as in the following example: (he) is (hoti).

481. 524. Karassa sapaccayassa kāho (962).

Kara icc' etassa dhātussa sapaccayassa kāhādeso hoti vā bhavissantimhi vibhattimhi, ssassa ca niccaṁ lopo hoti.

Kāhati (JA. ii, 401), kāhiti (Khu. i, 64); kāhasi (Khu. i, 36), kāhisi; kāhāmi (DhA. i, 288), kāhāma.

Vā ti kimatthaṁ? Karissati (VinA. i, 75), karissanti (DhA. i, 153).

Sapaccayaggahaṇena aññehi pi bhavissantiyā vibhattiyā khāmi khāma chāmi chāma icc' ādayo ādesā honti. Vakkhāmi (JA. i, 366), vakkhāma (JA. i, 170); vacchāmi (Vin. iii, 76), vacchāma.

There is "kāha" of "kara" together with the suffix.

Sometimes, the root "kara" together with the suffix is substituted by "kāha" when there is the inflection "bhavissantī", and there is always elision of "ssa".

(He) will do (kāhati, kāhiti); (you) will do (kāhasi, kāhisi); (I) will do (kāhāmi), (we) will do (kāhāma).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: "(he) will do (karissati), (they) will do (karissanti).

By taking "sapaccaya", after other (roots) also, the "bhavissantī" inflection is changed to "khāmi", "khāma", "chāmi", "chāma". (I) will say (vakkhāmi), (we) will say (vakkhāma); (I) will dwell (vacchāmi), (we) will dwell (vacchāma).

Iti ākhyāta-kappe tatiyo kaṇḍo.
Thus ends the third section in the verb chapter

CATUTTHA-KAṆḌA
FOURTH SECTION

482. 508. Dā-d-antass' aṁ mi-mesu (972).

Dā icc'etassa dhātussa antassa aṁ hoti mi ma icc' etesu.

Dammi (Khu. v, 325), damma.

When "mi" and "ma" follow thre is "aṁ" of the end of "dā".

When "mi" and "ma" follow, there is "aṁ" of the end of the root "dā".

(I) give (dammi), (we) give (damma).

483. 527. Asaṁyogantassa vuddhi kārite (973).

Asaṁyogantassa dhātussa kāriye vuddhi hoti.

Kāreti (M. ii, 332), kārenti (M.i, 121); kārayati, kārayanti; kārāpeti (Vin. i, 240), kārāpenti (Vin. i, 218); kārāpayati, kārāpayanti.

Asaṁyogantasse ti kimatthaṁ? Cintayati, mantayati.

In the causative there is strengthening of (vowel of the root that) does not end in a conjunct consonant.

In the causative, there is strengthning of (the vowel of) the root that does not end in a conjunct consonant.

(He) causes to do (kāreti, kārayati, kārāpeti, kārāpayati), (they) cause to do (kārenti, kārayanti, kārāpenti, kārāpayanti).

Why it is said "asaṁyogantassa" (that does not end in a conjunct consonant)? To prevent the operation of this rule when it does end in a conjunct consonant such as in the following example: (he) thinks (cintayati), (he) consults (mantayati).

484. 542. Ghaṭādīnaṁ vā (974).

Ghaṭādīnaṁ dhātūnaṁ asaṁyogantānaṁ vuddhi hoti vā kārite.

Ghāṭeti (Vin. ii, 295), ghaṭeti (Vin. ii, 295); ghāṭayati, ghaṭayati; ghāṭāpeti, ghaṭāpeti; ghāṭāpayati, ghaṭāpayati; gāmeti, gameti; gāmayati, gamayati; gāmāpeti, gamāpeti; gāmāpayati, gamāpayati.

Ghaṭādīnam iti kimatthaṁ? Kāreti.

Sometimes of "ghaṭa" and others.

Sometimes, in the causative there is strengthening of (the vowel of) the root that does not end in a conjunct consonant, of roots "ghaṭa" and others.

(He) causes to try (ghāṭeti, ghaṭeti; ghāṭayati, ghaṭayati; ghāṭāpeti, ghaṭāpeti; ghāṭāpayati, ghaṭāpayati; (he) causes to go (gāmeti, gameti; gāmayati, gamayati; gāmāpeti, gamāpeti; gāmāpayati, gamāpayati).

Why it is said "ghaṭādīnaṁ" (of "ghaṭa" and others)? To prevent the operation of this rule when there is not "ghaṭa" and others such as in the following example: (he) causes to do (kāreti).

485. 434. Aññesu ca (975).

Aññesu ca paccayesu sabbesaṁ dhātūnaṁ asaṁyogantānaṁ vuddhi hoti.

Jayati, hoti, bhavati.

Caggahaṇena ṇupaccayassā pi vuddhi hoti. Abhisuṇoti.

And in others.

And when other suffixes (other than the causative) follow, there is strengthening of (the vowel of) all roots that does not end in a conjunct consonant.

(He) conquers (jayati), (he) is (hoti), (he) is (bhavati).

By taking "ca" there is also strengthening of the suffix "ṇu". (He) hears (abhisuṇoti).

486. 543. Guha-dusānaṁ dīghaṁ (977).

Guha dusa icc'etesaṁ dhātunaṁ saro dīgham āpajjate kārite.

Gūhayati, dūsayati.

There is long of "guha" and "dusa".

The vowel of the roots "guha" and "dusa" becomes long in the causative.

(He) causes to protect (gūhayati), (he) causes to injure, spoil (dūsayati).

487. 478. Vaca-vasa-vahādīnam ukāro vassa ye (978-9).

Vaca vasa vaha icc' evamādīnaṁ dhātūnaṁ vakārassa ukāro hoti yapaccaye pare.

Uccate, vuccati (VinA. i, 17); vussati (M. i, 201); vuyhati (Khu. vii, 3).

When there is "ya", the "v" of "vaca", "vasa", "vaha" and others becomes "u".

When the suffix "ya" follows, there is "u" of the "v" of the roots "vaca", "vasa", "vaha" and others.

(It) is said (uccati, vuccati); (he) causes to live (vussati); (he) is carried away (vuyhati).

488. 481. Havipariyayo lo vā (980).

Hakārassa vipariyayo hoti yapaccaye pare, yapaccayassa ca lo hoti vā.

Vulhati, vuyhati (Khu. vii, 3).

There is reversion of "ha" and sometimes there is "la".

When the suffix "ya" follows, there is reversion of the letter "h", and sometimes there is "la" of "ya".

(It) is carried (vulhati, vuyhati).

Formation of "vuyhati".
It comes from the root "vaha", carrying.
1. vaha (§457)
2. vaha (§521)
3. vah + ti (§414)
4. vah + ya + ti
5. vuh + ya + ti (§487)
6. vuy + ha + ti (§488)
7. vuyhati (§11)

489. 519. Gahassa ghe ppe (981).

Gaha icc' etassa dhātussa sabbassa ghekāro hoti ppapaccaye pare.

Gheppati.

When there is "ppa" there is "ghe" of "gaha".

When the suffix "ppa"[61] follows, there is "ghe" of all the root "gaha".

(He) takes (gheppati).

490. 518. halopo ṇhāmhi (982).

Gaha icc' etassa dhātussa hakārassa lopo hoti ṇhāmhi paccaye pare.

[61] "Ppa" is one of the conjugational signs (vikaraṇa) of the "kiyādi" group.

Gaṇhāti (VinA. i, 20).

When there is "ṇhā", there is elision of "ha".

When the suffix "ṇhā"[62] follows, there is elision of the letter "h" of the root "gaha".

(He) takes (gaṇhāti).

491. 523. Karassa kāsattam ajjatanimhi (983).

Kara icc' etassa dhātussa sabbassa kāsattaṁ hoti vā ajjatanimhi vibhattimhi.

Akāsi (M. ii, 194), akāsuṁ. Akari, akaruṁ (D. ii, 204).

Kāsattamitibhāvaniddesena aññatthā pi sāgamo hoti. Ahosi (VinA. i, 10), adāsi (VinA. i, 9).

In the "ajjatanī" there is "kāsa" of "kara".

Sometimes, when the "ajjatanī" inflection follow, there is "kāsa" of all the root "kara".

(He) did (akāsi, akari), (they) did (akāsuṁ, akaruṁ).

By showing state as "kāsatta", also when there are other (inflections), there is insertion of "s". (He) was (ahosi), (he) gave (adasi).

492. 499. Asasmā mi-mānaṁ mhi-mhā 'ntalopo ca (987).

Asa icc' etāya dhātuyā mi ma icc' etesaṁ vibhattīnaṁ mhi-mhādesā honti vā, dhātvantassa lopo ca.

Amhi (M. ii, 302), amha. Asmi (M. i, 49), asma.

After "asa" there are "mhi" and "mha" of "mi" and "ma" and elision of the end (consonant of the root).

Sometimes, there are the substitutions "mhi" and "mha" of the inflections "mi" and "ma" of the root "asa", and elision of the end (consonant) of the root.

(I) am (amhi, asmi), (we) are (amha, asma).

493. 498. Thassa tthattaṁ (988).

62 "Ṇhā" is one of the conjugational signs (vikaraṇa) of the "kiyādi" group.

Asa icc' etāya dhātuyā thassa vibhattissa tthattaṁ hoti, dhātvantassa lopo ca.

Attha (JA. i, 222).

There is "ttha" of "tha".

There is "ttha" of the inflection "tha" of the root "asa", and elision of end (consonant) of the root.

(You) are (attha).

494. 495. Tissa tthittaṁ (989).

Asa icc' etāya dhātuyā tissa vibhattissa tthittaṁ hoti, dhātvantassa lopo ca.

Atthi (Vin. i, 153).

There is "tthi" of "ti".

There is "tthi" of the inflection "ti" of the root "asa", and elision of the end (consonant) of the root.

(He) is (atthi).

495. 500. Tussa tthuttaṁ (991).

Asa icc' etāya dhātuyā tussa vibhattissa tthuttaṁ hoti, dhātvantassa lopo ca.

Atthu (D. iii, 159).

There is "tthu" of "tu".

There is "tthu" of the inflection "tu" of the root "asa", and elision of the end (consonant) of the root.

(Let it) be (atthu).

496. 497. Simhi ca (992).

Asass' eva dhātussa simhi vibhattimhi antassa lopo ca hoti.

Ko nu tvam asi (S. i, 104) mārisa?

And when there is "si".

When there is "si", there is elision of the end (consonant) of the root "asa".

Who are you Sir?

497. 477. Labhasmā ī-iṁnaṁ ttha-tthaṁ (1003).

Labha icc' etāya dhātuyā ī-iṁnaṁ vibhattīnaṁ ttha-tthaṁādesā honti, dhātvantassa lopo ca.

Alattha (M. ii, 239), alatthaṁ (M. ii, 188).

There are "ttha" and "tthaṁ" of "ī" and "iṁ" of "labha".

There are substitutions "ttha" and "tthaṁ" of the inflections "ī" and "iṁ" of the root "labha", and elsion of the end (consonant) of the root.

(He) got (alattha), (I) got (alatthaṁ).

498. 480. Kusasmā-d-ī cchi (1004).

Kusa icc' etāya dhātuyā īvibhattissa cchi hoti, dhātvantassa lopo ca.

Akkocchi (Khu. i, 13).

There is "cchi" of "ī" of "kusa".

There is "cchi" of the inflection "ī" of the root "kusa", and elision of the end (consonant) of the root.

(He) abused (akkocchi).

499. 507. Dādhātussa dajjaṁ (1005).

Dā icc' etassa dhātussa sabbassa dajjādeso hoti vā.

Dajjāmi, dajjeyya; dadāmi (Khu. v, 229), dadeyya (Vin.A. i, 38).

There is "dajja" of the root "dā".

Sometimes there is substitution "dajja" of the whole root "dā".

(I) give (dajjāmi, dadāmi). (he) should give (dajjeyya, dadeyya).

500. 486. Vadassa vajjaṁ (1006).

Vada icc' etassa dhātussa sabbassa vajjādeso hoti vā.

Vajjāmi, vajjeyya; vadāmi (M. i, 11), vadeyya (M. i, 105).

There is "vajja" of "vada".

Sometimes there is the substitution "vajja" of the whole root "vada".

(I) say (vajjāmi, vadāmi), (I) should say (vajjeyya, vadeyya).

501. 443. Gamissa ghammaṁ (1013).

Gamu icc' etassa dhātussa sabbassa ghammādeso hoti vā.

Ghammatu, ghammāhi, ghammāmi.

Vā ti kimatthaṁ? Gacchatu, gacchāhi (JA. iv, 149), gacchāmi (Vin. iii, 12).

There is "ghamma" of "gamu".

Sometimes there is the substitution "ghamma" of the whole root "gamu".

(Let it) go (ghammatu, ghammāhi), (I) go (ghammāmi).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (let it) go (gacchatu, gacchāhi), (I) go (gacchāmi).

502. 493. Yamhi dā-dhā-mā-ṭhā-hā-pā-maha-mathādīnam ī (1014).

Yamhi paccaye pare dā dhā mā ṭhā hā pā maha matha icc' evamādīnaṁ dhātūnaṁ anto īkāram āpajjate.

Dīyati (JA. iv, 147), dhīyati, mīyati (A. i, 356), ṭhīyati, hīyati, pīyati, mahīyati, mathīyati.

When there is "ya", there is "ī" of "dā", "dhā", "mā", "ṭhā", "hā", "pā", "maha", "matha".

When the suffix "ya" follows, the end of the roots "ḍā", "dhā", "mā", "ṭhā", "hā", "pā", "maha", "matha", becomes "ī".

(It) is given (dīyati), (it) is contained (dhīyati), (it) is measured (mīyati), standing (ṭhīyati), (it) is abandoned (hīyati), (it) is drunk (pīyati), (it) is honored (mahīyati), (it) is churned (mathīyati).

503. 485. Yajass' ādiss' i (1015).

Yaja icc' etassa dhātussa ādissa ikārādeso hoti yapaccaye pare.

Ijjate mayā Buddho.

There is "i" of the beginning of "yaja".

When the suffix "ya" follows, there is the substitution "i" of the beginning og the root "yaja".

The Buddha (Buddho) is worshipped (ijjate) by me (mayā).

504. 470. Sabbato uṁ iṁsu (1016).

Sabbehi dhātūhi uṁvibhattissa iṁsuādeso hoti.

Upasaṅkamiṁsu (M. i, 118), nisīdiṁsu (M. i, 118).

After all (roots) there is "iṁsu" of "uṁ".

After all roots, there is the substitution "iṁsu" of the inflection "uṁ".

(They) approached (upasaṅkamiṁsu), (they) sat (nisīdiṁsu).

505. 482. Jara-marānaṁ jīra-jiyya-miyyā[63] vā (1018).

Jara mara icc' etesaṁ dhātūnaṁ jīra-jiyya-miyyādesā honti vā.

Jīrati (A. ii, 48), jīranti (Khu. i, 36); jiyyati (Khu. v, 397), jiyyanti; miyyati (Khu. i, 405), miyyanti (Khu. vi, 157); marati (Khu. vii, 92), maranti (DhA. i, 147).

Sometimes there are "jīra", "jiyya" and "miyya" of "jara" and "mara".

Sometimes there are the substitutions "jīra", "jiyya" and "miyya" of the roots "jara" and "mara".

(He) becomes old (jīrati, jiyyati), (they) become old (jīranti, jiyyanti); (he) dies (miyyati, marati), (they) die (miyyanti, maranti).

506. 496. Sabbatth' āsass' ādilopo ca (1019).

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[63] Jīra jīya mīya (K). Jīra jīyya mīyyā (Sī).

Sabbattha vibhattipaccayesu asa icc' etassa dhātusssa ādissa lopo hoti vā.

Siyā (M. i, 62), santi (Khu. i, 54), sante (Khu. ii, 216), samāno (Khu. vi, 234).

Vā ti kimatthaṁ? Asi (Khu. vi, 157).

Everywhere there is elision of the beginning of "asa".

Sometimes, when all inflections and suffixes follow, there is elision of the beginning of the root "asa".

(It) may be (siyā), (they) are (santi, sante), being (samāno).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: (you) are (asi).

507. 501. Asabbadhātuke bhū (1020).

Asass' eva dhātussa bhū hoti vā asabbadhātuke.

Bhavissati (M. i, 10), bhavissanti (M. i, 52).

Vā ti kimatthaṁ? Āsuṁ.

In the "asabbadhātuka" there is "bhū".

Sometimes, in the "asabbadhātuka",[64] there is "bhū" of the root "asa".

(He) will be (bhavissati), (they) will be (bhavissanti).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: (they) were (āsuṁ).

508. 515. Eyyassa ñāto iyā-ñā (1021).

Eyyassa vibhattissa ñā icc' etāya dhātuyā parassa iyā-ñāādesā honti vā.

Jāniyā, jaññā (Khu. i, 37).

Vā ti kimatthaṁ? Jāneyya (Khu. i, 401).

After "ñā", there are "iya" and "ñā" of "eyya".

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[64] The "asabbadhātuka" are all except "vattamānā" (present), "pañcamī" (imperative), "sattamī" (potential) and "hiyyatanī" (imperfect).

Sometimes, after the root "ñā", there are the substitutions "iya" and "ñā" of the following inflection "eyya".

(He) may know (jāniyā, jaññā).

509. 516. Nāssa lopo yakārattaṁ (1022).

Ñā icc' etāya dhātuyā parassa nāpaccayassa lopo hoti vā, yakārattañ ca.

Jaññā (Khu. i, 37), nāyati.

Vā ti kimatthaṁ? Jānāti (M. i, 143).

There is elision of "nā" or "ya".

There is elision of the suffix "nā" of the root "ñā" or it is changed to "ya".

(He) may know (jaññā), (he) knows (nāyati).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: (he) knows (jānāti).

510. 487. Lopañ c' ettam akāro (1023).

Akārapaccayo lopam āpajjate, ettañ ca hoti vā.

Vajjemi (VinA. i, 336), vademi; vajjāmi, vadāmi (Khu. i, 115).

There is elision of "a" or the state of "e".

The suffix "a"[65] is elided or it is changed to "e".

(I) speak (vajjemi, vademi, vajjāmi, vadāmi).

511. 521. Uttam okāro (1024).

Okārapaccayo uttam āpajjate vā.

Kurute (Khu. i, 241), karoti (M. i, 10).

Okāro ti kimatthaṁ? Hoti.

[65] The suffix "a" is the conjugational sign (vikaraṇa).

There is "u" of letter "o".

Sometimes the suffix "o" becomes "u".

(He) does (kurute, karoti).

Why it is said "okāro" (the letter 'o')? To prevent the operation of this rule when there is not the letter 'o' such as in the following example: (he) is (hoti).

512. 522. Karass' ākāro ca (1025).

Kara icc' etassa dhātussa akāro[66] uttam āpajjate vā.

Kurute (Khu. i, 241), karoti (M. i, 10); kubbanti (Khu. v, 398); kayirati.

Karasse ti kimattharh? Sarati (Khu. i, 8), marati (Khu. vii, 92).

And the letter "a" of "kara".

Sometimes the letter "a" of "kara" becomes "u".

(He) does (kurute, karoti); (they) do (kubbanti); (he) does (kayirati).

Why it is said "karassa" (of "kara")? To prevent the operation of this rule when there is not "kara" such as in the following example: (he) remembers (sarati), (he) dies (marati).

513. 435. O ava sare (1027).

Okārassa dhātvantassa sare pare avādeso hoti.

Cavati (Khu. vii, 92)., bhavati (Khu. i, 67).

O ti kimattharh? Jayati[67] (Khu. v, 354).

When there is a vowel, there is "ava" of "o".

When a vowel follows, there is the substitution "ava" of the letter "o" which is the end of the root.

(He) falls away (cavati), (he) is (bhavati).

Why it is said "o"? To prevent the operation of this rule when there is not "o" such as in the following example: (he) conquers (jayati).

[66] Akāro ca (Sī).

[67] Sareti kimattharh? Hoti. O ti kimattharh? Jayati (Sad., Sī).

514. 491. E aya (1028).

Ekārassa dhātvantassa sare pare ayādeso hoti.

Nayati, jayati[68] (Khu. v, 354).

There is "aya" of "e".

When a vowel follows, there is the substitution "aya" of the letter "e" which is the end of the root.

(He) leads (nayati), (he) conquers (jayati).

515. 541. Te āv'-āyā kārite (1029).

Te o e icc' ete āva-āyādese pāpuṇanti kārite.

Lāveti, nāyeti.

Yogavibhāgena aññasmim pi ekārassa āyādeso hoti. Gāyati (JA. i, 418), gāyanti (Vin. ii, 351).

Those ("e" and "o") in the causative become "āva" and "āya".

In the causative those "e" and "o" are changed to "āva" and "āya".

(He) causes to cut (lāveti), (he) causes to lead (nāyeti).

By dividing the sutta, also when other follow there is the substitution "āya" of the letter "e". (He) sings (gāyati), (they) sing (gāyanti).

516. 466. Ikārāgamo asabbadhātukamhi (1030).

Sabbasmiṁ asabbadhātukamhi ikārāgamo hoti.

Gamissati (VinA. iii, 281), karissati (M. i, 31), labhissati, pacissati.

Asabbadhātukamhī ti kimatthaṁ? Gacchati, karoti, labhati (Khu. i, 67), pacati (JA. ii, 238).

When there is "asabbadhātuka", there is insertion of the letter "i".

[68] Jayati, sareti kimatthaṁ? Neti (Sī).

There is insertion of "i" in all "asabbadhātuka".

(He) will go (gamissati), (he) will do (karissati), (he) will obtain (labhissati), (he) will cook (pacissati).

Why it is said "asabbadhātukamhi"? To prevent the opereratio of this rule when there is not "asabbadhātuka" such as in the following examples: (he) goes (gacchati), (he) does (karoti), (he) obtains (labhati), (he) cooks (pacati).

517. 488. Kvaci dhātu-vibhatti-paccayānaṁ dīgha-viparīt'-ādesa-lop'-āgamā ca (1105).

Idha ākhyāte aniddiṭṭhesu[69] sādhanesu kvaci dhātu-vibhatti-paccayānaṁ dīgha viparīt' ādesa lop' āgama icc' etāni kāriyāni jinavacanānurūpāni kātabbāni.

Jāyati (Khu. i, 23), kareyya (Khu. vii, 334), jāniyā, siyā (M. i, 62), kare (Khu. vii, 109), gacche (Khu. vii, 391), jaññā (Khu. v, 78), vakkhetha, dakkhetha, dicchati, agacchi, agacchuṁ, ahosi (VinA. i, 6), ahesuṁ (VinA. i, 7) icc' evamādīni aññāni pi sādhanāni yojetabbāni.

Sometimes there are insertion, elision, substitution, reversion, lengthening of suffixes, inflections, roots.

Here in the chapter of verbs, in the examples that have not been show, sometimes, these operations are to be done according the Word of the Conqueror to suffixes, inflections and roots: insertion, elision, substitution, reversion and lengthening.

(It) is arisen (jāyati), (he) should do, (he) should know (jāniyā), (he) would be (siyā), (he) should do (kare), (he) should go (gacche), (he) may know (jaññā), (you) speak (vakkhetha), (you) see (dakkhetha), (he) sees (dicchati), (he) came (agacchi), (they) came (agacchuṁ), (it) was (ahosi), (they) were (ahesuṁ). Thus also other examples should be formed.

518. 446. Attanopadāni parassapadattaṁ (1031).

Attanopadāni kvaci parassapadattam āpajjante.

Vuccati (Khu. i, 22), labbhati (Khu. v, 97), paccati (Khu. i, 23).

Kvacī ti kimatthaṁ? Karīyate, labbhate, paccate.

The "attanopada" (inflections) are changed to "parassapada".

Sometimes the "attanopada" (inflections) are changed "parassapada".

[69] Anipphannesu (Sī).

(It) is said (vuccati), (it) is obtained (labbhati), (it) is cooked (paccate).

Why it is said "kvaci" (sometimes)? To allow an exception to this rule such as in the following examples: (it) is done (karīyate), (it) is obtained (labbhate), (it) is cooked (paccate).

519. 457. Akārāgamo hiyyattanī-ajjatanī-kālātipattīsu (1032).

Kvaci ākārāgamo hoti hiyyattanī-ajjatanī-kālātipatti icc' etāsu vibhattīsu.

Agamā, agamī, agamissā.

Kvacī ti kimatthaṁ? Gamā, gamī, gamissā.

The is insertion of the letter "a" in the "hiyyattanī", "ajjatanī" and "kālātipatti".

Sometimes, when there are the inflections of the "hiyyattanī", "ajjatanī" and "kālātipatti", there is insertion of the letter "a".

(He) went (agamā, agamī), (he) should have gone (agamissā).

Why it is said "kvaci" (sometimes)? To allow an exception of this rule such in the following examples: (he) went (gamā, gamī), (he) should have gone (gamissā).

520. 502. Brūto ī timhi (1033).

Brū icc' etāya dhātuyā īkārāgamo hoti timhi vibhattimhi.

Bravīti.

After "brū", when there is "ti", there is "ī".

After the root "brū", when there is the inflection "ti", there insertion of the letter "ī".

(He) speaks (bravīti).

521. 425. Dhātuss' anto lopo 'nekasarassa (1034).

Dhātussa anto kvaci lopo hoti anekasarassa.

Gacchati, sarati, marati.

Anekasarasse ti kimatthaṁ? Pāti, yāti (Khu. v, 113), vāti (Khu. v, 126).

Kvacī ti kimatthaṁ? Mahīyati, mathīyati.

There is elision of the end of the root which has various vowels.

Sometimes there is elision of the end (consonant) of the root which has various vowels.

(He) goes (gacchati), (he) remembers (sarati), (he) dies (marati).[70]

Why it is said "anekasarassa" (of many vowels)? To prevent the operation of this rule when there is only one syllable such as in the following example: (he) protects, (he) goes (yāti), (he) blows (vāti).

Whty it is said "kvaci" (sometimes)? To allow an exception to this rule such in the following example: (he) honors (mahīyati), (he) churns (mathīyati).[71]

522. 476. Isu-yamūnam anto ccho vā (1035).

Isu yamu icc' etesaṁ dhātūnaṁ anto ccho hoti vā.

Icchati (Khu. i, 55), niyacchati.

Vā ti kimatthaṁ? Esati (DAA. iii, 190), niyamati.

Sometimes the end of "isu" and "yamu" becomes "ccha".

Sometimes the end of the roots "isu" and "yamu" becomes "ccha".

(He) wishes (icchati), (he) regulates (niyacchati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (he) seeks (esati), (he) determines (niyamati).

523. 526. Kāritānaṁ ṇo lopaṁ.

Kārita icc' etesaṁ paccayānaṁ ṇo lopam āpajjate.

Kāreti (M. ii, 332), kārayati, kārāpeti (Vin. i, 240), kārāpayati.

There is elisio of the "ṇ" of the causative.

The "ṇ" of the causative suffixes is elided.

(He) causes to do (kāreti, kārayati, kārāpeti, kārāpayati).

[70] The root "gamu" has "u" as end vowel which is elided according to this sutta.
[71] When there is the suffix "ya" after the roots "maha" and "matha", there end vowel of the roots, "a", is not elided, but, according to sutta 502, the end vowel of the root is changed to "ī".

Sāsanatthaṁ samuddiṭṭhaṁ, may' ākhyātaṁ samāsato.
Sakaṁ buddhivisesena, cintayantu vicakkhaṇā.

For the sake of the Dispensation it has been shown by me this verb chapter in brief.
By one's special knowledge let the wise ones think again and again.

Iti ākhyāta-kappe catuttho kaṇḍo.
Thus ends the fourth section in the verb chapter

Ākhyāta-kappo niṭṭhito.
End of the Verb Chapter

7-KIBBIDHĀNA-KAPPA[1]

7. Primary Derivative Chapter

PAṬHAMA-KAṆḌA

First Section

(K) Buddhaṁ ñāṇasamuddaṁ,
Sabbaññuṁ lokahetukhīṇamatiṁ[2];
Vanditvā pubbam ahaṁ,
Vakkhāmi sasādhanaṁ hi kitakappaṁ.

(Kh) Sādhanamūlaṁ hi payogaṁ,
Āhu payogamūlam atthañ ca;
Atthesu[3] visāradamatayo,
Sāsanassudharā jinassa matā.

(G) Andho desakavikalo,
Ghatamadhutelāni bhājanena[4] vinā.
Naṭṭho naṭṭhāni yathā,
Payogavikalo tathā attho.

(Gh) Tasmā saṁrakkhaṇatthaṁ[5],
Munivacanatthassa dullabhass' āhaṁ.
Vakkhāmi sissakahitaṁ,
Kitakappaṁ sādhanena yutaṁ.

(K) Having paid homage first to the Buddha who is an ocean of wisdom, who is omniscient, who has inexhaustible wisdom however much he has to preach to the world, I will speak the primary derivative chapter (kita-kappa) together with "sādhana".

(Kh) Those who have brave wisdom in meanings, the wise ones who are the upholders of the Dispensation of the Conqueror, say that the example is rooted in "sādhana" and the meaning is rooted in example.

(G) Just as a blind person, who lacks a person giving him directions, is lost, just as ghee, honey and oil without a bowl are destroyed, likewise the meaning that is devoid of example is lost.

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[1] "Kibbidhāna" comes from "kit", the name of the primary suffix and "vidhāna", arrangement, treatment, process.

[2] Khinnamatiṁ (Sī).

[3] Atthe (K). Attha (Sī, K).

[4] Bhājanehi (K).

[5] Saṁrakkhatthaṁ (K).

(Gh) Therefore to protect the meaning of the Word of the Sage which is difficult to obtain I will speak the primary derivative chapter (kita-kappa) which is beneficial to the students together with "sādhana".

524. 561. Dhātuyā kammādimhi ṇo (1106).

Dhātuyā kammādimhi ṇapaccayo hoti.

Kammaṁ karotī ti kammakāro (Vin. ii, 102). Evaṁ kumbhakāro (M. ii, 237), mālākāro (KhuA. 109), kaṭṭhakāro, rathakāro (Khu. v, 246), rajatakāro, suvaṇṇakāro, pattaggāho, tantavāyo (Vin. i, 371), dhaññamāyo, dhammakāmo (Khu. i, 295), dhammacāro.

When there is an object which is at the beginning, there is "ṇa" after the root.

When there is an objet which is at the beginning, there is the suffix "ṇa" after the root.

(He) does (karoti) work (kammaṁ), so (ti) (he is) a worker (kammakāro). Thus, a potter (kumbhakāro), garland-maker (mālākāro), wood-maker (kaṭṭhakāro), chariot-maker (rathakāro), silversmith (rajatakāro), goldsmith (suvaṇṇakāro), bowl holder (pattaggāho), weaver (tantavāyo), measurer of grain (dhaññamāyo), one who has desire for the Dhamma (dammakāmo), one who practices the Dhamma (dhammacāro).

Formation of "kumbhakāro"

1. kumbhaṁ + kara + ṇa (§524)
2. ṇa is named "kit" by "aññe kit" (§546)
3. ṇa is in the subject "sadhāna" (kattu sadhāna) by "kattari kit" (§624)
4. ṇ is named "kārita" (§621)
5. ṇ is elided (§523)
6. kumbhaṁ + kāra
7. we regard "kumbhaṁ + kāra" as a noun (§601)
8. kumbhaṁ + kāra + si (§54)
9. kumbhaṁ + kāra + o (§104)
10. kumbha + kāra + o (§317, 318)
11. kumbhakāro (§327)

525. 565. Saññāyam a nu (1107).

Saññāyam abhidheyyāyaṁ dhātuyā kammādimhi akārapaccayo hoti, nāmamhi ca nukārāgamo hoti.

Ariṁ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṁ taratī ti Vessantaro (Khu. iv, 392), rājā. Taṇhaṁ karotī ti Taṇhaṅkaro (ApA. i, 54), Bhagavā.

Medhaṁ karotī ti Medhaṅkaro (Khu. iv, 381), Bhagavā. Saraṇaṁ karotī ti Saraṇaṅkaro (ApA. i, 54), Bhagavā. Dīpaṁ karotī ti Dīpaṅkaro (Khu. iv, 323), Bhagavā.

In a name there are "a" and "nu".

When a name is to be said and when there is the object at the beginning, there is the suffix "a" after the root, and in a noun (after the object) there is insertion of "nu".

[The following are proper names]
Ariṁ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṁ taratī ti Vessantaro (Khu. iv, 392), rājā. Taṇhaṁ karotī ti Taṇhaṅkaro (ApA. i, 54), Bhagavā. Medhaṁ karotī ti Medhaṅkaro (Khu. iv, 381), Bhagavā. Saraṇaṁ karotī ti Saraṇaṅkaro (ApA. i, 54), Bhagavā. Dīpaṁ karotī ti Dīpaṅkaro (Khu. iv, 323), Bhagavā.

Formation of "arindamo"
1. ari + damu
2. ari + nu + damu + a
3. ari + nu + dam + a
4. ari + ṁ + dam + a (§537)

526. 567. Pure dadā ca iṁ (1108).

Purasadde ādimhi dada icc' etāya dhātuyā akārapaccayo hoti, purasaddassa akārassa ca iṁ hoti.

Pure dānaṁ adāsī ti Purindado (S. i, 230), devarājā.

When there is "pura", after "dada" there is "a" and "iṁ".

When there is the word "pura" at the beginning, there is the suffix "a" after the root "dada", and the letter "a" of the word "pura" becomes "iṁ".

(He) gave (adāsi) alms (dānaṁ) in the past (pure), so (ti) (he is called) Purindado, the king of deities (devarājā).

527. 568. Sabbato ṇvu-tv-āvī vā (1109).

Sabbato dhātuto kammādimhi vā akammādimhi vā akāra ṇvu tu āvī icc' ete paccayā honti.

Taṁ karotī ti takkaro; hitaṁ karotī ti hitakaro. Vineti ettha, etenā ti vā vinayo (Vin. iii, 4). Nissāya naṁ vasatī ti nissayo (A. ii, 238).

Ṇvumhi: Rathaṁ karotī ti rathakārako (Khu. v, 246). Annaṁ dadātī ti annadāyako. Vineti satte ti vināyako (Vin. iii, 32). Karotī ti kārako (Khu. v, 143). Dadātī ti dāyako (A. ii, 33). Netī ti nāyako (Vin. iii, 32).

Tumhi: Taṁ karotī ti takkattā, tassa kattā ti vā takkattā. Bhojanaṁ dadātī ti bhojanadātā, bhojanassa dātā ti vā bhojanadātā. Karotī ti kattā (Khu. v, 115). Saratī ti saritā (AbhA. i, 396).

Āvīmhi: Bhayaṁ passatī ti bhayadassāvī (Khu. vii, 31) icc' evamādi.

Sometimes, after all (roots) there are "ṇvu", "tu", "āvī".

Sometimes, after all roots, whether there is an object in front or there is not an object in front, there the suffixes "a", "ṇvu", "tu" and "āvī".

(He) does (karoti) that (taṁ), so (ti) (he is called) one who does that (takkaro), a thief; (he) does (karoti) benefit (hitaṁ), (so) (he is called) one who does benefit (hitakaro). (He) trains (vineti) in that (ettha), (so) (it is called) Vinaya, or (he) trains (vineti) by that (etena), (so) (it is called) vinaya.[6] Depending (nissāya) on him (naṁ) (he) lives (vasati), (so) (he is called) a person who is dependent upon (nissaya), a teacher.[7]

Ṇvu. (He) makes (karoti) a chariot (rathaṁ), so (ti) (he is called) chariot-maker (rathakārako).
[Here "ṇvu" is changed "aka" (§622)] (He) gives (dadāti) food (annaṁ), so (ti) (he is called) a giver of food (annadāyako). (he) leads (vineti) beings (satte), so (ti) (he is called) leader of beings (vināyako). (He) does (karoti), so (ti) (he is called) a doer (kārako). (He) gives (dadāti), so (ti) (he is called) a giver (dāyako). (He) leads (neti), so (ti) (he is called) a leader (nāyako).

Tu. (He) does (karoti) that (taṁ), so (ti) (he is called) one who does that (takkattā), or (vā) doer (kattā) of that (tassa), so (ti) (he is called) doer of that (takkattā). (He) gives (dadāti) food (bhojanaṁ), so (ti) (he is called) one who gives food (bhojanadātā), or (vā) giver (datā) of food (bhojanassa), so (ti) (he is called) giver of food (bhojanadātā). (He) does (karoti), so (ti) (he is called) a doer (kattā). (He) remembers (sarati), so (ti) (he is called) one who remembers (saritā).

Āvī. (He) sees (passati) danger (bhayaṁ), so (ti) (he is called) one who sees danger (bhayadassāvī).

528. 577. Visa-ruja-padādito ṇa (1110).

Visa ruja pada icc' evamādīhi dhātūhi ṇapaccayo hoti.

[6] The first one is "adhikarana-sadhāna" and the second one is "karaṇa-sadhāna".
[7] This is called "avutta-kamma-sadhāna".

Pavisatī ti paveso; rujatī ti rogo (Khu. vii, 10); uppajjatī ti uppādo; phusatī ti phasso (Abhi. i, 17); ucatī ti oko (SA. ii, 239);, bhavatī ti bhāvo; ayatī ti āyo; sammā bujjhatī ti sambodho (Vin. iii, 14); viharatī ti vihāro (Vin. ii, 68).

After "visa", "ruja", "pada" and others, there is "ṇa".

After the roots "visa", "ruja", "pada", and others, there is the suffix "ṇa".[8]

(He) enters (pavisati), so (ti) (he is called) one who enters (paveso); (it) pains (rujati), so (ti) (it is called) disease (rogo); (he) is born (uppajjati), so (ti) (he is called) one who is born (uppādo); (it) touches (phusati), so (ti) (it is called) that which touches (phasso); (it) is put together (ucati), so (ti) (it is called) a house (oko); (it) becomes (bhavati), so (ti) (it is called) one that becomes (bhāvo); (it) accrues (ayati), so (ti) (it is called) income (āyo); (he) knows (bujjhati) well (sammā), so (ti) (he is called) one who knows well (sambodho); (he) resides (viharati), so (ti) (he is called) one who resides (vihāro).

529. 580. Bhāve ca (1111).

Bhāvatthābhidheyye[9] sabbadhātūhi ṇapaccayo hoti.

Paccate, pacanaṁ vā pāko; cajate, cajanaṁ vā cāgo (A. i, 90). Evaṁ yāgo (A. i, 90), yogo (A. i, 405), bhāgo, paridāho.

And in verbal nouns (bhāva-sadhāna).

When it means a verbal noun, after all roots, there is the suffix "ṇa".

Cooking (paccate), (it is called) cooking (pāko), or (vā) cooking (pacanaṁ), (it is called) cooking (pāko); giving up (cajate), (it is called) giving up (cāgo), or (vā) giving up (cajanaṁ), (it is called) giving up (cāgo). Thus, sacrificing (yāgo), connecting (yogo), dividing (bhāgo), burning (paridāho).

530. 584. Kvi ca (1112).

Sabbadhātūhi kvipaccayo hoti.

Sambhavatī ti sambhū; visesena bhavatī ti vibhū; bhujena gacchatī ti bhujago (Khu. vii, 6); saṁ attānaṁ khanati; saṁ suṭṭhu khanatī ti vā saṅkho.

And "kvi".

After all roots, there is the suffix "kvi".[10]

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[8] It may be used in all "sadhānas".

[9] Bhāvatthe abhidheyye (K).

[10] When there is the suffix "kvi", the last consonant of the root is elided and, then, the suffix "kvi" itself is elided.

(He) becomes well (sambhavati), so (ti), (he is called) one who becomes well (sambhū); (he) is (visesena) in a special way (visesena), so (ti) (he is called) one who is in a special way (vibhū); (it) goes (gacchati) by coils (bhujena), so (ti) (it is called) that which goes by coils, snake, (bhujago); (it) digs (khanati) itself (attānaṁ), so (ti) (it is called) that which digs itself, a shell, (saṅkho), or (it) digs (khanati) well (suṭṭhu), so (ti) (it is called) that which digs well, a shell, (saṅkho).

531. 589. Dharādīhi rammo (1113).

Dhara icc' evamādīhi dhātūhi rammapaccayo hoti.

Dharati tenā ti dhammo; karīyate tan ti kammaṁ (Vin. ii, 8).

After "dhara" and others there is "rammo".[11]

After the root "dhara" and others there is the suffix "ramma".

(He) exists (dharati) by that (tena), so (ti) that by which one exists (dhammo); (it) is done (karīyate), so (ti) that which is done (kammaṁ).

532. 590. Tassīlādīsu ṇī-tv-āvī ca (1114).

Sabbehi dhātūhi tassīlādīsv atthesu ṇī tu āvī icc' ete paccayā honti.

Piyaṁ pasaṁsituṁ sīlaṁ yassa rañño, so hoti rājā piyapasaṁsī; brahmaṁ carituṁ sīlaṁ yassa puggalassa, so hoti puggalo brahmacārī (AA. ii, 197); pasayha pavattituṁ sīlaṁ yassa rañño, so hoti rājā pasayhapavattā; bhayaṁ passituṁ sīlaṁ yassa samaṇassa, so hoti samaṇo bhayadassāvī (MA. i, 160) icc' evamādi.

And in the meanings of "tassīla", etc., there are "ṇī", "tu" and "āvī".

After all roots, in the meanings of "tassīla" (his habit), etc., there are the suffixes "ṇī", "tu" and "āvī".

The habit (sīlaṁ) of that king (yassa rañño) is to praise (pasaṁsituṁ) the dear (piyaṁ), he (so) is (hoti) a king (rājā) that praise the dear (piyapasaṁsī); the habit (sīlaṁ) of that individual (yassa puggalassa) is to practice (carituṁ) celibacy (brahmaṁ), he (so) is (hoti) an individual (puggalo) that practices celibacy (brahmacārī); the habit (sīlaṁ) of that king (yassa rañño) is to live (pavattituṁ) by violence (pasayha), he (so) is (hoti) a king (rājā) that lives by force (pasayhapavattā); the habit (sīlaṁ) of that ascetic (yassa samaṇassa) is to see (passituṁ) danger (bhayaṁ), so (he) is (hoti) an ascetic (samaṇo) that sees danger (bhayadassāvī).

11 "R" is just an indicatory letter of the suffix "rammo".

533. 591. Sadda-kudha-cala-maṇḍattha-rucādīhi yu (1117).

Sadda-kudha-cala-maṇḍatthehi ca **rucādīhi** ca dhātūhi **yu**paccayo hoti tassīlādīsv atthesu.

Ghosanasīlo ghosano; bhāsanasīlo bhāsano. Evaṁ viggaho kātabbo. Kodhano (Khu. i, 298); dosano; calano; kampano; phandano; maṇḍano; vibhūsano; rocano; jotano; vaḍḍhano.

After (roots that have) the meaning of "sadda", "kudha", "cala", "maṇḍa", "ruca" and others, there is "yu".

After roots that have the meaning of "sadda", making noise, "kudha", being angry, "cala", shaking "maṇḍa", adorning, and after "ruca", shining, and others, there is the suffix "yu" in the meanings of "tassīla" (his habit) and others.

One who has the habit of making noise (ghosanasīlo), (he is called) one who has the habit of making noise (ghosano); one who has the habit of talking (bhāsanasīlo), (he is called) one who has the habit of talking (bhāsano). Thus the resolution has to be made. One who has the habit of getting angry (kujjhanasīlo), (he is called) one that has the habit of getting angry (kodhano); one who has the habit of being angry (dussanasīlo), (he is called) one who has the habit of being angry (dosano); one who has the habit of trembling (calanasīlo), (he is called) one who has the habit of trembling (calano); one who has the habit of shaking (kampanasīlo), (he is called) one who has the habit of shaking (kampano); one who has the habit of quivering (phandanasīlo), one who has the habit of quivering (phandano); one who has the habit of adorning (maṇḍanasīlo), (he is called) one who has the habit of adorning (maṇḍano); one who has the habit of decorating (vibhūsanasīlo), (he is called) one who has the habit of decorating (vibhūsano); one who has the habit of shining (rocanasīlo), (he is called) one who has the habit of shining (rocano); one who has the habit of shining (jotanasīla), (he is called) one who has the habit of shining (jotano); one who has the habit of developing (vaḍḍhanasīlo), (he is called) one who has the habit of developing (vaḍḍhano).

534. 592. Pārādigamimhā rū (1118).

Gamu icc' etamhā dhātumhā pārasaddādimhā **rū**paccayo hoti **tassīlādīsv** atthesu.

Bhavassa pāraṁ bhavapāraṁ, bhavapāraṁ gantuṁ sīlaṁ yassa purisassa, so hoti puriso bhavapāragū.

Tassīlādīsvī ti kimatthaṁ? Pāraṅgato (Khu. vii, 16).

Pārādigamimhā ti kimatthaṁ? Anugāmī.

There is "rū" after "gamu" that has "pāra" and others at the beginning.

After the root "gamu" that has the word "pāra" and others at the beginning, there is the suffix "rū" in the meanings of "tassīla" (his habit), etc.

The other shore (pāraṁ) of existence (bhavassa), the habit (sīlaṁ) of that man (yassa purisassa) is to go (gantuṁ) to the other shore of existence (bhavapāraṁ), he (so) is (hoti) a man (puriso) that has the habit to go to the other shore of existence (bhavapāragū).

Why it is said "tassīlādīsu" (his habit, etc.)? To prevent the operation of this rule when there is not "tassīlādīsu" such as in the following example: gone beyond (pāraṅgato).

Why it is said "pārādigamimhā" (after "gamu" that has 'pāra' and others at the beginning)? To prevent the operation of this rule when there is not "pāra" and others at the beginning such as in the following example: one who goes along (anugāmī).

535. 593. Bhikkhādito ca (1119).

Bhikkha icc' evamādīhi dhātūhi rūpaccayo hoti tassīlādīsv atthesu.

Bhikkhanasīlo yācanasīlo bhikkhu (Vin. i, 28); vijānanasīlo viññū (Khu. i, 22).

And after "bhikkha" and others.

After the root "bhikkha" and others, there is the suffix "rū" in the meanings of "tassīla" (his habit), etc.

One who has the habit of going for alms (bhikkhanasīlo), (he is called) a bhikkhu, one who has the habit of begging (yācanasīlo), (he is called) a bhikkhu; one who has the habit of knowing (vijānasīlo), (he is called) one who has the habit of knowing (viññū).

536. 594. Hanatyādīnaṁ ṇuko (1120).

Hanatyādīnaṁ dhātūnaṁ ante ṇukapaccayo hoti tassīlādīsv atthesu.

Āhananasīlo āghātuko; karaṇasīlo kāruko (Sārattha-Ṭīkā ii, 329).

There is "ṇuka" after "hanati" and others.

At the end of the roots "hana" and others, there is the suffix "ṇuka" in the meanings of "tassīla" (his habit), etc.

One who has the habit of hitting (āhananasīlo), (he is called) one who has the habit of hitting (āghātuko); one who has the habit of doing (karaṇasīlo), (he is called) one who has the habit of doing (kāruko).

537. 566. Nu niggahitaṁ padante (1122).

Padante nukārāgamo niggahitam āpajjate.

Ariṁ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṁ taratī ti Vessantaro (Khu. iv, 39), rājā. Pabhaṁ karotī ti Pabhaṅkaro (Khu. i, 430), Bhagavā.

At the end of the word "nu" is changed to the "niggahita".

At the end of the word the insertion "nu" is changed to the "niggahita".

Same examples as sutta 525.

538. 595. Saṁhan' āññāya vā ro gho (1123).

Saṁpubbāya hana icc' etāya dhātuyā, aññāya vā dhātuyā rapaccayo, hanassa ca gho hoti.

Samaggaṁ kammaṁ samupagacchatī ti saṁgho (Vin. iii, 80); samantato nagarassa bāhire khaññatī ti parikhā[12]; antaṁ karotī ti antako (Khu. i, 20).

Saṁ iti kimatthaṁ Upahananaṁ upaghāto.

Sometimes after "hana" with "saṁ" and other (roots), there is "ra", and "gha".

Sometimes, after the root "hana" with "saṁ" at the beginning, and after other roots, there is the suffix "ra", and there is "gha" of "hana".

(It) approaches (samupagacchati) the acts of Saṁgha (kammaṁ) in unity (samaggaṁ), (it is called) Saṁgha; (it) is dug (khaññati) outside (bāhire) of the city (nagarassa) all around (samantato), (it is called) a moat (parikhā); (it) makes (karoti) the end (antaṁ), (it is called) the maker of the end, Māra, (antako).

Why it is said "saṁ"? To prevent the operation of this rule when there is not "saṁ" such as in the following example: hurting (upahananaṁ), (it is) hurting (upaghāto).

539. 558. Ramhi-r-anto rādi no (1124).

Ramhi paccaye pare sabbo dhātvanto rakārādī lopo hoti.

Antako, pāragū (Khu. i, 82), satthā (M. i, 266), diṭṭho (Khu. i, 36) icc' evamādi.

When there is "ra", the end (of the root) including "ra" is elided.

When the suffix "ra" follows, all the end of the root including "ra" is elided.

[12] Parikkhā (K).

The maker of the end (antako); one who has gone to the other shore (pāragū); teacher (satthā); one who has seen (diṭṭho).

540. 545. Bhāva-kammesu tabbānīyā (1125).

Bhāva kamma icc' etesv atthesu tabba anīya icc' ete paccayā honti sabbadhātūhi.

Bhavitabbaṁ, bhavanīyaṁ[13]; āsitabbaṁ, āsanīyaṁ[14]; pajjitabbaṁ, pajjanīyaṁ; kattabbaṁ, karaṇīyaṁ (Vin. i, 243); gantabbaṁ, gamanīyaṁ (NdA. 214).

There are "tabba" and "anīya" in verbal nouns and the passive voice.

After all roots, in the meaning of verbal nouns (bhāva) and passive voice (kamma), there are the suffixes "tabba" and "anīya".

Being (bhavitabbaṁ, bhavanīyaṁ); sitting or (it) should be sat (āsitabbaṁ, āsanīyaṁ); going or (it) should be gone (pajjitabbaṁ, pajjanīyaṁ); doing or (it) should be done (kattabbaṁ, karaṇīyaṁ); going or (should) be gone (gantabbaṁ, gamanīyaṁ).

541. 552. Ṇyo ca (1126).

Bhāva-kammesu sabbadhātūhi ṇyapaccayo hoti.

Kattabbaṁ kāriyaṁ; jetabbaṁ jeyyaṁ; netabbaṁ neyyaṁ (Ḳhu. vii, 159) icc' evamādi.

Caggahaṇena teyyapaccayo hoti. Ñātabbaṁ ñóteyyaṁ; daṭṭheyyaṁ[15] (A. i, 357; M. iii, 171; S. i, 61; S. ii, 316); patteyyaṁ (A. i, 357; M. iii, 171; S. i, 61; S. ii, 316) icc' evamādi.

Also "ṇya".

After all roots in verbal nouns (bhāva) and passive voice (kamma), there is the suffix "ṇya".

Doing or (it) should be done (kattabbaṁ, kāriyaṁ); conquering or (it) should be conquered (jetabbaṁ, jeyyaṁ); carrying or (it) should be carried (netabbaṁ, neyyaṁ).

By taking "ca" there is the suffix "teyya". Knowing or (it) should be known (ñātabbaṁ, ñāteyyaṁ); seeing or (it) should be seen (daṭṭheyyaṁ); attaining or (it) should be attained (patteyyaṁ).

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[13] Abhavittha bhūyate bhavissate bhavitabbaṁ bhavanīyaṁ (Sī).

[14] Asitabbaṁ, asanīyaṁ (Sī).

[15] Diṭṭheyyaṁ (Sī, K).

542. 557. Karamhā ricca (1127).

Kara icc' etamhā dhātumhā riccapaccayo hoti bhāva-kammesu.

Kattabbaṁ kiccaṁ (Khu. v, 110).

After "kara" there is "ricca".

After the root "kara" in verbal nouns (bhāva) and passive voice (kamma) there is the suffix "ricca"

Doing or it should be done (kattabbaṁ, kiccaṁ).

543. 555. Bhūto 'bba (1128).

Bhū icc' etāya dhātuyā ṇyapaccayassa ūkārena saha abbādeso hoti bhāva-kammesu.

Bhavitabbo bhabbo (A. ii, 8), bhavitabbaṁ bhabbaṁ.

After "bhū" there is "abba".

After the root "bhū" in verbal nouns (bhāva) and passive voice (kamma), there is the substitution "abba" of the suffix "ṇya" together with the letter "ū".

(it) should be done (bhavitabbo, bhabbo); doing (bhavitabbaṁ, bhabbaṁ).

544. 556. Vada-mada-gamu-yuja-garah'-ākārādīhi jja-mma-gga-yh'-eyyā gāro vā (1129).

Vada-mada-gamu-yuja-garah'-ākāranta icc' evamādīhi dhātūhi ṇyapaccayassa yathāsaṅkhyaṁ jja-mma-gga-yha-eyyādesā honti vā dhātvantena saha, garassa[16] ca gāro hoti bhāvakammesu.

Vattabbaṁ vajjaṁ (DA. iii, 22); madanīyaṁ majjaṁ (KhuA. 17); gamanīyaṁ gammaṁ (Khu. v, 361); yojanīyaṁ yoggaṁ; garahitabbaṁ gārayhaṁ (Vin. ii, 228); dātabbaṁ deyyaṁ; pātabbaṁ peyyaṁ; hātabbaṁ heyyaṁ; mātabbaṁ meyyaṁ; ñātabbaṁ ñeyyaṁ icc' evamādi.

Sometimes, there are "jja", "mma", "gga", "yha" and "eyya" of "vada", "mada", "gamu", "yuja", "garaha", and those that end in "ā", and there is "gāra".

[16] Garahassa (SI, Sad.)

Sometimes, after the roots "vada", "mada", "gamu", "yuja", "garaha", and those that end in "ā", the suffix "ṇya" along with the endo of the root is substituted by "jja", "mma", "gga", "yha" and "eyya" respectively, and there is "gāro" of "gara" in verbal nouns (bhāva) and passive voice (kamma).

Saying and (it) should be said (vattabbaṁ, vajjaṁ); intoxicating (madanīyaṁ, majjaṁ); going or (it) should be gone (gamanīyaṁ, gammaṁ); engaging or it should be engaged (yojanīyaṁ, yoggaṁ); censoring or (it) should be censored (garahitabbaṁ, gārayhaṁ); giving or (it) should be given (dātabbaṁ, deyyaṁ); drinking or (it) should be drunk (pātabbaṁ, peyyaṁ); abandoning or (it) should be abandoned (hātabbaṁ, heyyaṁ); measuring or (it) should be measured (mātabbaṁ, meyyaṁ); knowing or (it) should be known (ñātabbaṁ, ñeyyaṁ).

545. 548. Te kiccā (1131).

Ye paccayā tabbādayo riccantā, te kiccasaññā ti veditabbā.

Kiccasaññāya kiṁ payojanaṁ? Bhāva-kammesu kicca-kta-khatthā.

Those are "kicca".

It should be understood that those suffixes begining from "tabba" and ending in "ricca" are called "kicca".

[There are five kicca-suffixes: tabba, anīya, ṇya, teyya, ricca]

What is the use of the name "kicca"? For the use of the word "kicca" in the sutta " Bhāva-kammesu kicca-kta-khatthā" (§625).

546. 562. Aññe kit (1132).

Aññe paccayā kit eva saññā honti.

Kitsaññāya kiṁ payojanaṁ? Kattari kit.

Others are "kit".

The other suffixes are called "kit".

What is the use of the name "kit"? For the use of the word "kit" in the sutta "Kattari kit" (§624).

547. 596. Nandādīhi yu (1133).

Nandādīhi dhātūhi yupaccayo hoti bhāva-kammesu.

Nandīyate nandanaṁ (S. i, 6), nanditabbaṁ vā nandanaṁ; gahaṇīyaṁ gahaṇaṁ (Vin. ii, 276), caritabbaṁ caraṇaṁ (Khu. v, 138). Evaṁ sabbattha yojetabbā.

There is "yu" after "nanda" and others.

After ther root "nanda" and others, in verbal nouns (bhāva) and passive voice (kamma), there is the suffix "yu".[17]

Rejoicing (nandīyate, nanditabbaṁ, nandanaṁ); taking (gahaṇīyaṁ, gahaṇaṁ); walking about (caritabbaṁ, caraṇaṁ). Thus everywhere they should be formed.

548. 597. Kattu-karaṇa-padesesu ca (1134).

Kattu karaṇa padesa icc' etasv atthesu ca yupaccayo hoti.

Kattari tāva: Rajaṁ haratī ti rajoharaṇaṁ (DhA. i, 156), toyaṁ.

Karaṇe tāva: Karoti tenā ti karaṇaṁ.

Padese tāva: Tiṭṭhanti tasmin ti ṭhānaṁ (Khu. v, 76). Evaṁ sabbattha yojetabbā.

Also in the agent, instrument and place.

Also there is the suffix "yu" in the meanings of agent, instrument and place.

First the agent: (He) takes (harati) dust (rajaṁ), so (ti) (it is called) remover of dust (rajoharaṇaṁ), it is water (toyaṁ).

In the instrument: (It) makes (karoti) by that (tena), so (ti) (it is called) that by which it makes (karaṇaṁ).

In place: (They) stand (tiṭṭhanti) there (tasmiṁ), so (ti) (it is called) that where they stand (ṭhānaṁ). Thus everywhere they should be formed.

549. 550. Ra-hādito ṇa (1135).

Rakāra-hakārādyantehi dhātūhi anādesassa nassa ṇo hoti.

Karoti tenā ti karaṇaṁ; pūreti tenā ti pūraṇaṁ (DA. i, 130). Gahaṇīyaṁ[18] tenā ti gahaṇaṁ (VinA. ii, 276). Evam aññe pi yojetabbā.

[17] Then "yu" is changed to "ana" (§622

There is "ṇa" after "ra", "ha" and others.

After roots ending in "ra" and "ha", etc., there is "ṇa" of "na" of the substitution "ana".

(It) makes (karoti) by that (tena), so (ti) (it is called) that by which it makes (karaṇaṁ); (he) fills up (pūreti) by that (tena), so (ti) something by which one becomes full (pūraṇaṁ). It is taken (gahaṇiyaṁ) with that (tena), so (ti) something by which it is taken (gahaṇaṁ). Thus others also should be formed.

Iti kibbidhāna-kappe paṭhamo kaṇḍo
Thus ends the first section in the primary derivative chapter

DUTIYA-KAṆḌA
Second Section

550. 546. Ṇādayo tekālikā (1137).

Ṇādayo paccayā yupaccayantā tekālikā ti veditabbā.

Kumbhaṁ karoti akāsi karissatī ti kumbhakāro (M. ii, 237); karoti akāsi karissati tenā ti karaṇaṁ. Evam aññe pi yojetabbā.

It should be understood that the suffixes begining with "ṇa" and ending in "yu" have three times (tekālika).

(He) makes (karoti), made (akāsi) and/or will make (karissati) a pot (kumbhaṁ), so (ti) (he is called) potter (kumbhakāro); (he) makes (karoti), made (akāsi), will make (karissati) by that (tena), so (ti) that by which he makes, made and/or will make (karaṇaṁ). Thus also others should be formed.

551. 598. Saññāyaṁ dā-dhāto i (s1138).

Saññāyam abhidheyyāyaṁ dā-dhāto ipaccayo hoti.

Paṭhamaṁ ādīyatī ti ādi (Vin. i, 24); udakaṁ dadhātī ti udadhi (VvA. 141); mahodakāni dadhātī ti mahodadhi; vālāni dadhāti tasmin ti vāladhi (UdA. 311); sammā dhīyatī ti sandhi (SA. ii, 213).

In a name, after "dā" and "dhā" there is "i".

[18] Gayhati (K).

When a name is meant, after "dā" and "dhā" there is the suffix "i".

It is taken (ādīyati) first (paṭhamaṁ), so (ti) (it is called) beginning ādi; (it) holds (dadhāti) water (udakaṁ), so (ti) (it is called) ocean (udadhi); (it) holds (dadhāti) many waters (mahodakāni), so (ti) (it is called) a sea (mahodadhi); (it) holds (dadhāti) hair (vālāni), so (ti) (it is) a tail (vāladhi); (it) is put (dhīyati) properly (sammā), so (ti) (it is) sandhi.

552. 609. Ti kit c' āsiṭṭhe (1139).

Saññāyam abhidheyyāyaṁ sabbadhātūhi tipaccayo hoti, kit ca āsiṭṭhe.

Jino janaṁ[19] bujjhatū ti Jinabuddhi; dhanaṁ assa bhavatūti Dhanabhūti; bhavatū ti Bhūto (Khu. v, 68); bhavatū ti Bhāvo; dhammo janaṁ[20] dadātū ti Dhammadinno (S. iii, 356); vaḍḍhatū ti Vaḍḍhamāno. Evam aññe pi yojetabbā.

Also there are "ti" and "kit" in blessing.

In blessing, when a name is meant, after all roots there is the suffix "ti" and "kit".

May the Buddha know (Jino bujjhatu) him (enaṁ), so (ti) (he is called) Jinabuddhi; may wealth be (dhanaṁ bhavatu) to him (assa), so (ti) (he is called) Dhanabhūti; may he be (bhavatu), so (ti) (he is called) Bhūto or Bhāvo; may the dhamma give (dammo dadātu) to him (enaṁ), so (ti) (he is called) Dhammadinno; may he develop (vaḍḍhatu), so (ti) (he is called) Vaḍḍhamāṇo. Thus also others should be formed.

553. 599. Itthiyam a-ti-yavo vā (1140).

Itthiyam abhidheyyāyaṁ sabbadhātūhi akāra ti yu icc' ete paccayā honti vā.

Jīratī ti jarā (M. i, 82); maññatī ti mati (JA. iv, 502); cetayatī ti cetanā (Abh. i, 18); vedayatī ti vedanā (Abh. i, 18). Evam aññe pi yojetabbā.

Sometimes, in the feminine there are "a", "ti" and "yu".

Sometimes, when the feminine gender is meant, after all roots there are the suffixes "a", "ti" and "yu".

(It) becomes old (jīrati), so (ti) (it is called) old age (jarā); (it) thinks/knows (maññati), so (ti) (it is called) wisdom (mati); (it) urges (cetayati), so (ti) (it is called) volition (cetanā); it is felt (vedayati), so (ti) (it is called) feeling (vedanā). Thus also others should be formed.

[19] Enaṁ (K).
[20] Enaṁ (K).

554. 601. Karato ririya (1141).

Karato itthiyam anitthiyaṁ vā abhidheyyāyaṁ ririyapaccayo hoti vā.

Kattabbā kiriyā (Abh. i, 139); karaṇīyaṁ kiriyaṁ (Sārattha-Ṭīkā ii, 94).

After "kara" there is "ririya".

Sometimes, after "kara", when the feminine gender or when non-feminine gender is meant, there is the suffix "ririya".

[In is the feminine] (It) should be done or doing (kattabbā, kiriyā). [In is the neuter] (It) should be done or doing (karaṇīyaṁ, kiriyaṁ).

555. 612. Atīte ta-tavantu-tāvī (1142).

Atīte kāle sabbadhātūhi ta tavantu tāvī icc' ete paccayā honti.

Huto (Khu. vi, 34), hutavā, hutāvī. Vusito (M. i, 48), vusitavā (Khu. i, 221), vusitāvī. Bhutto (Khu. v, 192), bhuttavā, bhuttāvī (Vin. ii, 111)..

In the past there are "ta", tavantu" and "tāvī".

In the past time, after all roots, there are the suffixes "ta", "tavantu" and "tāvī".

Sacrificed (huto, hutavā, hutāvī). Lived (vusito, vusitavā, vusitāvī). Eaten (bhutto, bhuttavā, bhuttāvī).

556. 622. Bhāva-kammesu ta (1143).

Bhāva-kammesu atīte kāle tapaccayo hoti sabbadhātūhi.

Bhāve tāva: Tassa gītaṁ (D. i, 6); naccaṁ (D. i, 6); naṭṭaṁ; hasitaṁ (AA. ii, 231).

Kammani tāva: Tena bhāsitaṁ (M. i, 8); desitaṁ (Khu. i, 54).

There is "ta" in verbal nouns (bhāva) and passive voice (kamma).

In the past time, in verbal nouns (bhāva) and passive voice (kamma), after all roots, there is the suffix "ta".

Verbal noun first: his (tassa) singing (gītaṁ); his (tassa) dancing (naccaṁ, naṭṭaṁ); his (tassa) laughing (hasitaṁ).

In the passive voice: spoken (bhāsitaṁ) by him (tena); preached (desitaṁ) by him (tena).

557. 606. Budha-gamāditthe kattari (1144).

Budha gamu icc' evamādīhi dhātūhi tadatthe gamyamāne tapaccayo hoti kattari sabbakāle.

Sabbe saṅkhatāsaṅkhate dhamme bujjhati abujjhi bujjhissatī ti Buddho (Vin. i, 1). Saraṇaṅgato; samathaṅgato; amataṅgato; jānāti ajāni jānissatī ti ñāto (DhA. i, 151) icc' evamādi.

In the subject in the meaning of "budha", "gamu" and others.

When the meaning is known, in that meaning, after the roots "budha", "gamu", and others, in the subject in all times, there is the suffix "ta".

(He) knows (bujjhati), knew (abujjhi), will know (bujjhissati) all conditioned and unconditioned dhammas (sabbe saṅkhatāsaṅkhate dhamme), so (ti) (he is called) Buddho. One who goes, has gone, will go for refuge (saraṇaṅgato); one who goes, has gone and will go to concentration (samathaṅgato); one who goes, has gone and will go to the Deathless (amataṅgato); he knows (jānāti), knew (ajāni), will know (jānissati), so (ti) (he is called) one who knows (ñāto); etc.

558. 602. Jito ina sabbattha (1145).

Ji icc' etāya dhātuyā inapaccayo hoti sabbakāle kattari.

Pāpake akusale dhamme jināti ajini jinissatī ti jino (Vin. iii, 12).

After "ji" in all there is "ina".

In the subject in all times, after the root "ji" there is the suffix "ina".

(He) conquers (jināti), conquered (ajini), will conquer (jinissati) the evil (pāpake) unwholesome (akusale) dhammas (dhamme), so (ti) (he is called) a conqueror (jino).

559. 603. Supato ca (1146).

Supa icc' etāya dhātuyā inapaccayo hoti kattari, bhāve ca.

Supatī ti supinaṁ, supīyate supinaṁ (Khu. vii, 297).

Also after "supa".

In the subject and verbal noun (bhāva), after the root "supa" there is the suffix "ina".

(He) sleeps (supati), so (ti) a sleeper (supinaṁ), sleeping (supīyate, supinaṁ).

560. 604. Īsaṁ-du-sūhi kha (1147).

Īsaṁ-du-susaddādīhi sabbadhātūhi khapaccayo hoti.

Īsassayo, dussayo, sussayo bhavatā; īsakkaraṁ, dukkaraṁ (Khu. i, 150), sukaraṁ (Khu. i, 150) bhavatā.

There is "kha" after "īsaṁ", "du" and "su".

After all roots that are preceded by "īsaṁ", "du" and "su", there is the suffix "kha".

Easy sleeping (īsassayo) by the venerable (bhavatā); difficult sleeping (dussayo) by the venerable (bhavatā); comfortable sleeping (sussayo) by the venerable (bhavatā). Easy doing (īsakkaraṁ) by the venerable (bhavatā); difficult doing (dukkaraṁ) by the venerable (bhavatā); comfortable doing (sukaraṁ) by venerable (bhavatā).

561. 636. Icchatthesu samānakattukesu tave-tuṁ vā (1148).

Icchatthesu samānakattukesu sabbadhātūhi tave tuṁ icc' ete paccayā honti sabbakāle kattari.

Puññāni kātave (JA. v, 337), saddhammaṁ sotum (Vin. iii, 194) icchati.

Sometimes in meanings of wish which have the same subject there are "tave" and "tuṁ".

In all times and in the subject (sadhāna), there are the suffixes "tave" and "tuṁ" after all roots when there are meanings of wish which have the same subject.

(He) wishes (icchati) to do (kātave) merits (puññāni); (he) wishes (icchati) to hear (sotuṁ) the good Dhamma (saddhammaṁ).

562. 638. Araha-sakkādīsu ca (1149).

Araha-sakkādīsu ca atthesu sabbadhātūhi tuṁpaccayo hoti.

Ko taṁ ninditum arahati? (Khu. i, 47). Sakkā jetuṁ dhanena vā (S. i, 102). Evam aññe pi yojetabbā.

And in "araha", "sakka" and others.

In the meanings of "araha", worthy, and "sakka", ability, and others, after all roots there is the suffix "tuṁ".

Who (ko) is deserves (arahati) to blame (ninditum̀) him (taṁ)? It is possible (sakkā) to conquer (jetuṁ) by wealth (dhanena). Thus also others should be formed.

563. 639. Pattavacane alamatthesu ca[21].

Pattavacane alamatthesu sabbadhātūhi tuṁpaccayo hoti.

Alam eva dānāni dātuṁ (A. ii, 28); alam eva puññāni kātuṁ (A. ii, 28).

And in the meanings of "alaṁ" when reaching is meant.

In the meaning of "alaṁ", decorating (bhūsana), ability (pariyatti), preventing (nivāraṇa), when reaching is meant, there is the suffix "tuṁ".

It is time (alaṁ) to give (dātuṁ) gifts (dānāni); it is time (alaṁ) to do (kātuṁ) merits (puññāni).

564. 640. Pubbakāl' ekakattukānaṁ tuna-tvāna-tvā vā (1150-6).

Pubbakāle ekakattukānaṁ dhātūnaṁ tuna tvāna tvā icc' ete paccayā honti vā.

Kātuna kammaṁ gacchati; akātuna puññaṁ kilissati[22]; sattā sutvāna (Vin. iii, 25) dhammaṁ modanti; ripuṁ jitvāna vasati; dhammaṁ sutvāna 'ssa etad ahosi; ito sutvāna (Vin. iii, 25) amutro kathayanti; sutvā jānissāma. Evaṁ sabbattha yojetabbā.

In a previous action, there are "tuna", tvāna", "tvā" of those having one subject.

Sometimes, in a previous action, there are the suffixes "tuna", "tvāna" and "tvā" of roots that have one subject.[23]

Having done (kātuna) the work (kammaṁ), (he) goes (gacchati); having not done (akātuna) merit (puññaṁ), (he) becames impure (kilissati); beings (sattā), having heard (sutvāna) the Dhamma (dhammaṁ), rejoice (modanti); having conquered (jitvāṇa) the enemy (ripuṁ), (he) lives (vasati); having listened (sutvāna) to the Dhamma (dhammaṁ), this (etad) was (ahosi) to him (assa); having listened (sutvāna);[24] having hearing (sutvāna) from here (ito), (they)

21 Sad. Suttamālā 393 piṭṭhe passitabbaṁ.

22 Kilissanti (K).

23 In this sutta "pubbakāle" means in a previous action.

24 When the subjects are different such as in this example, we have to understand that suffix "tvāna" is applied to mean because. Because he listened to the Dhamma, this thought occurred to him. Other explanation would be to understand the subject of the first action should be understood as genitive case. Because of his listening to the Dhamma, this thought occurred to him.

tell (kathayanti) amutro (here and there); having heard (sutvā), (we) will know (jānissāma). Thus everywhere should be formed.

565. 646. Vattamāne mān'-antā (1157).

Vattamāne kāle sabbadhātūhi māna anta icc' ete paccayā honti.

Saramāno rodati; gacchanto gaṇhāti.

In the present there are "māna" and "anta".

In the present time after all roots there are the suffixes "māna" and "anta".

Remembering (saramāno), (he) cries (rodati); going (gacchanto), (he) takes (gaṇhāti).

566. 574. Sāsādīhi ratthu (1159).

Sāsa icc' evamādīhi dhātūhi ratthupaccayo hoti.

Sāsatī ti satthā (M. i, 266); sāsati hiṁsatī ti vā satthā (M. i, 266).

There is "ratthu" after "sāsa" and others.

After the root "sāsa" there is the suffix "ratthu".

(He) instructs (sāsati), so (ti) (he is called) a teacher (satthā); or (vā) (he) instructs (sāsati), hurts the impurities (hiṁsāti), so (ti) (he is called) a teacher (satthā).

567. 575. Pātito[25] ritu (1160).

Pā icc' etāya dhātuyā[26] ritupaccayo hoti.

Pāti puttan ti pitā (Vin. i, 31).

There is "ritu" after "pā".

After the root "pā" there is the suffix "ritu".

(He) protects (pāti) the son (puttaṁ), so (ti) (he is called) father (pitā).

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[25] Pādito (Rū, Sad., Sī) katthaci potthake "pātito" ti ettha ādisaddo atthi. So anicchito uparisuttena dhādhātuto ritu-paccayassa saṅgahitattā. Tasmā "pātito" ti tyantavasena suttapāṭho sundarataro (Suttaniddesa).

[26] Pā icc' evamādito dhātugaṇato (Sī).

568. 576. Mānādīhi rātu (1161).

Māna icc' evamādīhi dhātūhi rātupaccayo hoti, ritupaccayo ca.

Dhammena puttaṁ mānetī ti mātā (Vin. i, 31); pubbe bhāsatī ti bhātā (Vin. i, 31); mātāpitūhi dhārīyatī ti dhītā (Vin. i, 31).

After "māna" and others there is "rātu".

After the root "māna" and others there is the suffix "rātu", and the suffix "ritu".

(She) honors (māneti) the son (puttaṁ) properly (dhammena), so (ti) (she is called) mother (mātā); (he) speaks (bhāsati) before (pubbe), so (ti) (he is called) a brother (bhātā); (she) is held (dhārīyati) by father and mother (mātāpitūhi), so (ti) (she is called) sister (dhītā).

569. 610. Āgamā tuko (1162).

Ā icc' ādimhā gamito tukapaccayo hoti.

Āgacchatī ti āgantuko[27] (Vin. iii, 406), bhikkhu.

There is "tuka" after "gamu" which has "ā".

There is the suffix "tuka" after "gamu" which has "ā" at the beginning.

(He) comes (āgacchati), so (ti) (he is called) a guest (āgantuka), a bhikkhu.

570. 611. Bhabbe ika (1163).

Gamu icc' etamhā dhātumhā ikapaccayo hoti bhabbe.

Gamissati[28] gantuṁ bhabbo ti gamiko (Vin. iii, 406), bhikkhu.

There is "ika" in ability.

In ability, after the root "gamu" there is the suffix "ika".

(He) will go (gamissati), so (ti) (he is called) a traveler (gamiko), bhikkhu, or (he) is able (bhabbo) to go (gantuṁ), so (ti) (he is called) a traveler (gamiko), bhikkhu.

Iti kibbidhāna-kappe dutiyo kaṇḍo

27 Āgantvā gacchatī ti āgantuko (Sī).

28 Gamissatī ti gamiko (Sī).

Thus end the second section on the primary derivative chapter

TATIYA-KAṆḌA

Third Section

571. 624. Paccayā-d-aniṭṭhā nipātanā sijjhanti (1164).[29]

Saṅkhyā-nāma-samāsa-taddhit'-ākhyāta-kitakappamhi sappaccayā ye saddā aniṭṭhaṅgatā, te sādhanena nirakkhitvā[30] sakehi sakehi nāmehi nipātanā sijjhanti.

Saṅkhyāyaṁ tāva: Ekassa ekā hoti, dasassa ca dakārassa rakārādeso hoti. Eko ca dasa ca ekārasa.

Dvissa bā hoti, dasassa ca dakārassa rakārādeso hoti. Dve ca dasa ca bārasa.

Dvissa bā hoti, dasassa ca vīsaṁ hoti. Dve ca vīsañ ca bāvīsaṁ.

Chassa so hoti, dasassa ca dakārassa ḷo hoti. Cha ca dasa ca soḷasa (Khu. i, 75).

Chaāyatanamhi chassa saḷo hoti. saḷāyatanaṁ (Khu. 77). Evaṁ sesā saṅkhyā kātabbā.

Nāmike tāva: Ima samāna apara icc' etehi jja-jjupaccayā honti, ima-samānasaddānañ ca akāra-sakārādesā honti. Imasmiṁ kāle ajja (Vin. i, 18), ajju; samāne kāle sajja, sajju; aparasmiṁ kāle aparajja, aparajju.

Samāse tāva: Bhūmigato (M. ii, 258), apāyagato, issarakataṁ, sallaviddho (Khu. vii, 4), kathinadussaṁ (Vin. iii, 352), corabhayaṁ, dhaññarāsi, saṁsāradukkhaṁ, pubbāparaṁ.

Taddhite tāva: Vāsiṭṭho (Vin. ii, 11), Bhāradvājo (D. i, 225), Bhaggavo (M. ii, 242), Paṇḍavo (JA. ii, 89), Kāleyyo.

Ākhyāte tāva: "Asa bhāve" ti[31] dhātuto vattamānesu ekavacanabahuvacanesu ekavacanassa tissa sso hoti antena saha, bahuvacanassa antissa ssu hoti

[29] This is a universal sutta.

[30] Nirikkhitvā (Sī). Nirakkhitvā pekkhitvā (Nyā). Nirakkhitvā dassetvā (Ni).

[31] Asa bhuvīti (Sī).

antena saha. Evam assa vacanīyo (Vin. i, 265); evam assu vacanīyā (Vin. i, 268).

Āṇattiyaṁ hissa ssu hoti vā. Gacchassu, gacchāhi (VinA. i, 68).

Kitake tāva: Vada hana icc' evamādīhi dhātūhi kapaccayo hoti, vadassa ca vādo hoti, hanassa ca ghāto hoti. Vādako, ghātako (M. i, 73).

Naṭadhātuto tapaccayassa cca-ṭṭādesā honti antena saha. Naccaṁ (Vin. ii, 350), naṭṭaṁ (Khu. vii, 67). Icc' evamādayo nipātanā sijjhanti.

Those with suffixes that are not shown are formed by "nipātana".

Those words that have suffixes and that are not finished in the chapter of numbers (saṅkhyā-kappa), chapter of nouns (nāma-kappa), chapter of compounds (samāsa-kappa), chapter of secondary derivatives (taddhita-kappa), chapter of verbs (ākhyāta-kappa), and chapter of primary derivatives (kita-kappa), having shown them by "sadhāna", those (words) are formed by "nipātana" (this universal sutta) by their own names.

First in numbers: There is "ekā" of "eka" and the sustitution "ra" of "da" of "dasa". One (eko) and (ca) ten (dasa), eleven (ekārasa).

There is "bā" of "dvi" and the sustitution "ra" of "da" of "dasa". Two (dve) and (ca) ten (dasa), twelve (bārasa).

There is "bā" of "dvi" and "vīsaṁ" of "dasa". Two (dve) and (ca) twenty (vīsaṁ), twenty two (bāvīsaṁ).

There is "so" of "cha" and "ḷa" of "da" of "dasa". Six (cha) and ten (dasa), sixteen (soḷasa).

There is "saḷa" of "cha" in the "cha-āyatana". Six bases (saḷāyatanaṁ). Thus the remaining numbers should be done.

In nouns: There are the suffixes "jja" and "jju" after "ima", "samāna" and "apara", and the words "ima" and "samāna" are substituted by "a" and "sa". In that (imasmiṁ) time (kāle), today (ajja, ajju); in the same (samāne) time (kāle), in the same time (sajja, sajju); in another (aparasmiṁ) time (kāle), in another time (aparajja, aparajju).

In compound: Gone to the ground (bhūmigato), gone to a state of suffering (apāyagato), made by the creator (issarakataṁ), pierced with an arrow (sallaviddho), cloth for kathina (kathinadussaṁ), fear of thieves (corabhayaṁ), a heap of grain (dhaññarāsi), the suffering in saṁsāra (saṁsāradukkhaṁ), before and after (pubbāparaṁ).

In secondary derivative: [These are proper names] Vāsiṭṭho, Bhāradvājo, Bhaggavo, Paṇḍavo, Kāleyyo.

In verb: After the root "asa" which has the meaning of "bhāva", in the present singular and plural, "ti" of the singular is changed to "ssa" along with the end consonant, "anti" of the plural is changed to "ssu" along with the end consonant. Thus (evaṁ) it is (assa), it should be said (vacanīyo); thus (evaṁ) they are (assu), it should be said (vacanīyā).

Sometimes in the imperative there is "ssu" of "hi". You must go (gacchassu, gacchāhi).

In the primary derivative: After the roots "vada" and "hana" and others, there is the suffix "ka", and there is "vāda" of "vada", and there is "ghāta" of "hana". Speaker (vādako), killer (ghātako).

After the root "naṭa" there are the substitutions "cca" and "ṭṭa" of the suffix "ta" along with the end consonant. Dancing (naccaṁ, naṭṭaṁ). Thus they are to be formed according to "nipātana".

572. 625. Sāsa-disato tassa riṭṭho ca (1170).

Sāsa disa icc' evamādīhi dhātūhi tapaccayassa riṭṭhādeso hoti ṭhāne.

Anusiṭṭho so mayā (Vin. iii, 131); diṭṭhaṁ (JA. iii, 172) me rūpaṁ.

Caggahaṇena kiccatakārassa ca tuṁpaccayassa ca raṭṭha-raṭṭhuṁādesā honti. Dassanīyaṁ daṭṭhabbaṁ (A. ii, 10); daṭṭhuṁ vihāraṁ gacchanti samaṇānaṁ.

Also after "sāsa" and "disa" there is "riṭṭha" of "ta".

After the roots "sāsa" and "disa" and others there is the substitution "riṭṭha" of the suffix "ta" when it is appropriate.

He (so) instructed (anusiṭṭho) by me (mayā); a form (rūpaṁ) seen (diṭṭhaṁ) by me (me).

By taking "ca" there are the substitution "raṭṭha" and "raṭṭhuṁ" of "ta" that belongs to "kicca" and the suffix "tuṁ". It should be seen (dassanīyaṁ, daṭṭhabbaṁ); (they) go (gacchanti) to see (daṭṭhuṁ) the monastery (vihāraṁ) of the monks (samaṇānaṁ).

573. 626. Sādi santa-puccha-bhanja-hansādīhi ṭṭho (1176).

Sakāranata puccha bhanja hansa icc' evamādīhi dhātūhi tapaccayassa sahādibyañjanena ṭṭhādeso hoti ṭhāne.

Tuṭṭho (UdA. 90); ahinā daṭṭho (Vin. iii, 298) naro; mayā puṭṭho (M. i, 201); bhaṭṭho (VinA. i, 267); pabhaṭṭho (VinA. i, 267); haṭṭho (Vin. i, 16); pahaṭṭho (VinA. i, 28); yiṭṭho (Abhi. i, 241). Evam aññe pi dhātavo sabbattha yojetabbā.

After "puccha", "bhanja", "hansa" and those that have "sa" at the end, there is "ṭṭha" with the beginning (consonant).

After the roots "puccha", "bhanja" and "hansa", and roots which have "sa" at the end, the suffix "ta" along with the beginning consonant is changed to "ṭṭha", when it is appropriate.

Satisfied (tuṭṭho); the man (naro) bitten (daṭṭho) by a snake (ahinā); asked (puṭṭho) by me (mayā); smashed (bhaṭṭho); mashed (pabhaṭṭho); joyful (haṭṭho); delighted (pahaṭṭho); sacrificed (yiṭṭho). Thus also other roots should be formed everywhere.

Note about formation.
tusa + ta
here "sa + ta" are changed to "ṭṭha"; tu + ṭṭha

574. 613. Vasato uṭṭha (1177)[32].

Vasa icc' etamhā dhātumhā takārapaccayassa sahādibyañjanena **uṭṭhādeso** hoti ṭhāne.

Vassaṁvuṭṭho (Vin. i, 219).

After "vasa" there is "uṭṭha".

After the root "vasa", the suffix "ta" together with the beginning consonant is changed to "uṭṭha", when it is appropriate.

Having lived the rainy season (vassaṁvuṭṭho).

575. 614. Vassa vā-v-u (1178).

Vasass' eva dhātussa tapaccaye pare vakārassa ukārādeso hoti vā.

Vusitaṁ brahmacariyaṁ (Vin. iii, 20); uṭṭho, vuṭṭho (Khu. i, 8) vā.

Sometimes there is "u" or "v" of "vassa".

Sometimes, when the suffix "ta" follows the root "vasa", the letter "va" is changed to the letter "u".

Lived (vusitaṁ) the holy life (brahmacariyaṁ); lived (uṭṭho, vuṭṭho).

576. 607. Dha-ḍha-bha-hehi dha-ḍhā ca (1179).

Dha ḍha bha ha icc' evamantehi dhātūhi takārapaccayassa yathākkamaṁ dha-ḍhādesā honti.

Yathā? Buddho (Vin. iii, 1), Bhagavā; vaḍḍho (M. i, 116), bhikkhu; laddhaṁ (JA. iii, 295) me pattacīvaraṁ; agginā daḍḍhaṁ (VinA. ii, 220) vanaṁ.

[32] Uttha-uṭṭhānaṁ vinicchayo Abhayārāmikattherena viracite Moggallānvuttinissayadutiyabhāge 791-piṭṭhe passitabbaṁ.

Also after "dha", "ḍha", "bha" and "ha" there are "dha" and "ḍha".

After the roots "dha", "ḍha", "bha" and "ha" and others, the suffix "ta" is changed to "dha" and "ḍha" respectively.

As what (yathā)? Buddho, Bhagavā; increased (vaḍḍho), bhikkhu; a bowl and robe (pattacīvaraṁ) obtained (laddhaṁ) by me (me); a forest (vanaṁ) burnt (daḍḍhaṁ) by fire (agginā).

577. 628. Bhanjato ggo ca (1180).

Bhanjato dhātumhā takārapaccayassa ggoādeso hoti sahādibyañjanena.

Bhaggo (Khu. i, 36).

Also after "bhanja" there is "gga".

After the root "bhanja" the suffix "ta" is changed to "gga" together with the beginning consonant.

Broken (bhaggo).

578. 560. Bhujādīnam anto no dvi ca (1181).

Bhuja icc' evamādīnaṁ dhātūnaṁ anto no hoti, tapaccayassa ca dvibhāvo hoti.

Bhutto (Khu. v, 192), bhuttāvī (Vin. ii, 111); catto (Vin. i, 127); satto (Khu. vii, 17); ratto; yutto (ItA. 282); vivitto (Khu. i, 411).

The end of "bhuja" and others is elided and there is double.

The end of the root "bhuja" and others is elided, and the suffix "ta" is doubled.

(One who) ate (bhutto, bhuttāvī); (one who) gave up (catto); (one who was) attached (satto); (one who was) colored (ratto); (one who was) engaged (yutto); (one who was) secluded (vivitto).

579. 629. Vaca vā v' u (1182).

Vaca icc' etassa dhātussa vakārassa ukārādeso hoti anto cakāro no hoti, tapaccayassa ca dvebhāvo hoti vā.

Vuttaṁ Bhagavatā (Khu. i, 195), uttaṁ vā.

Sometimes there is "u" of "vaca".

Sometimes "va" of the root "vaca" is changed to "u" and the end "ca" is elided, and the suffix "ta" is doubled.

Said (vuttaṁ, uttaṁ) by the Blessed One (Bhagavatā).

580. 630. Gupādīnañ ca (1183).

Gupa icc' evamādīnaṁ dhātūnaṁ anto ca byañjano no hoti, tapaccayassa ca dvebhāvo hoti.

Sugutto (Khu. i, 127), catto (Vin. i, 127), litto, santatto, utto, vivitto (Khu. vii, 155), sitto. Evam aññe pi yojetabbā.

Also of "gupa" and others.

The end consonant of the root "gupa" and others is elided, and the suffix "ta" is doubled.

Wel protected (sugutto); given up (catto); smeared (litto); scorched (santatto); said (utto); secluded (vivitto); sprinkled (sitto). Thus also others should be formed.

581. 616. Tarādīhi iṇṇo (1184).

Tara icc' evamādīhi dhātūhi tapaccayassa iṇṇādeso hoti, anto ca byañjano no hoti.

Taratī ti tiṇṇo (Khu. vii, 16); uttaratī ti uttiṇṇo; sampūratī ti sampuṇṇo; turatī ti tuṇṇo[33]; parijīratī ti parijiṇṇo (Khu. v, 397); ākiratī ti ākiṇṇo (D. ii, 25).

After "tara" and others there is "iṇṇa".

After the root "tara" and others, the suffix "ta" is changed to "iṇṇa", and the end consonant is elided.

(He) crosses (tarati), so (ti) (he is called) on who has crossed (tiṇṇo); (he) comes up (uttarati), so (ti) (he is called) one who has come up (uttiṇṇo); (he) fills (sampūrati), so (ti) (he is called) one who has filled (sampuṇṇo); (he) hastens (turati), so (ti) (he is called) one who has hastened (tuṇṇo); (he) decays (parijīrati), so (ti) (he is called) one who has decayed (parijiṇṇo); (it) scatters (ākirati), so (ti) (it is called) tha which has scattered (ākiṇṇo).

[33] Tudatī ti tuṇṇo (K), taṁ na yuttaṁ ādiladdena ra-kārantadhātūnaṁ va saṅgahitattā.

582. 631. Bhidādito inna-anna-īṇā vā (1185).

Bhidi icc' evamādīhi dhātūhi tapaccayassa inna-anna-īṇādesā honti vā, anto ca byañjano no hoti.

Bhinditabbo ti bhinno (VinA. i, 204); chindīyatī ti chinno (VinA. i, 204); ucchindīyitthā ti ucchinno[34] (M. i, 192); dīyatī ti dinno (Vin. iii, 163); nisīdatī ti nisinno (D. i, 45); suṭṭhu chādīyatī ti suchanno; khidatī ti khinno; rodatī ti[35] runno; khīṇā jāti (Vin. iii, 20).

Vā ti kimatthaṁ? Bhijjatī ti bhitti (Vin. ii, 60).

Sometimes, after "bhidi" there are "inna", "anna" and "īṇa".

After the root "bhidi" and others, the suffix "ta" is changed to "inna", "anna" and "īṇa", and the end consonant is elided.

To be broken (bhinditabbo), so (ti) broken (bhinno); (it) is cut (chindīyati), so (ti) cut (chinno); it was broken (ucchindīyittha), so (ti) that which was broken (ucchinno); (it) is given (dīyati), so (ti) one which is given (dinno); (he) sit (nisīdati), so (ti) one who is seated (nisinno); (he) is well covered (suṭṭhu chādīyati), so (ti) one who is well covered (suchanno); (he) is tired (khidati), so (ti) one who is tired (khinno); (he) cries (rodati), so (ti), one who cried (runno); exhausted (khīṇā) birht (jāti).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (it) is broken (bhijjati), so (ti) that which is broken, a wall (bhitti).

583. 617. Susa-paca-sakato kkha-kkā ca (1186).

Susa paca saka icc' evamādīhi dhātūhi tapaccayassa kkha-kkādesā honti, anto ca byañjano no hoti.

Sussatī ti sukkhaṁ[36] (J. i, 190), kaṭṭhaṁ[26] (J. i, 190); paccatī ti pakkaṁ (JA. ii, 392), phalaṁ. Sakati samattheti, pūjetī ti vā Sakko (S. i, 218), Sujampati.

Also after "susa", "paca" and "saka" there are "kkha" and "kka".

After the roots "susa", "paca" and "saka" and others, the suffix 'ta" is changed to "kkha" and "kka", and the end consonant is elided.

(It) withers (sussati), so (ti) that which is withered (sukkhaṁ), timber (kaṭṭhaṁ); (it) is cooked/ ripe (paccati), so (ti) that which is riped (pakkaṁ), a fruit (phalaṁ). (He) is able (sakati, samattheti), so (ti) Sakko, or (vā) (he) is honored (pūjeti), so (ti) Sakko, Sujampati.

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34 Ucchindittā ti ucchinno (K).

35 Rudhiyatī ti, rundhīyatī ti (K).

36 Sukkhaṁ kaṭṭhaṁ (Sad.), kaṭṭhaṁ dārumhi, taṁ kicce, gahane kasite tisu (Abhdhāna 1040-gāthā).

584. 618. Pakkamādīhi nto ca (1187).

Pakkama icc' evamādīhi dhātūhi tapaccayassa ntoādeso hoti, anto ca no hoti.

Pakkamatī ti pakkanto (Vin. iii, 111); vibbhamatī ti vibbhanto (UdA. 295); saṅkanto (Vin. iii, 100); khanto; santo (A. i, 132); danto (Vin. iii, 48); vanto.

Caggahaṇaṁ kimatthaṁ? Teh' eva dhātūhi tapaccayassa nti hoti, anto ca no hoti. Kanti, khanti (AbhA. ii, 95). Evaṁ sabbattha.

Also after "pakkama" there is "nta".

After the root "pakkama" and others, the suffix "ta" is changed to "nta", and the end consonant is elided.

(He) goes away (pakkamati), so (ti) one has has gone away (pakkanto); (he) turns back (vibbhamati), so (ti) one who has turned back (to lay life) (vibbhanto); one who passed over (saṅkanto); one who forbears (khanto); one who is calmed (santo); one who is tamed (danto); something that is vomited or one who has vomited (vanto).

What is the purpose of taking "ca"? After those roots the suffix "ta" becomes "nti", and the end (consonant) is elided. Liking (kanti), patience (khanti). Thus everywhere.

585. 619. Janādīnam ā timhi ca (1189).

Jana icc' evamādīnaṁ dhātūnaṁ antassa byañjanassa āttaṁ hoti tapaccaye pare, timhi ca.

Ajanī ti jāto (A. i, 105); jananaṁ jāti (Vin. ii, 8).

Timhī ti kimatthaṁ? Aññasmim pi paccaye pare ākāranivattanatthaṁ. Janitvā, janitā, janituṁ, janitabbaṁ icc' evamādi.

There is "ā" of "jana" and others and "ti".

When the suffix "ta" or "ti" follows, there is "ā" of the end consonant of the root "jana" and others.

(He) is born (ajanī), so (ti) born (jāto); generating (jananaṁ), birth (jāti).

Why it is said "timhi" (when "ti" follows)? To prevent the substitution "ā" when other suffixes follow. Having been born (janitvā), one who is born (janitā), to be born (jantituṁ), it should be born (janitabbaṁ), etc.

586. 600. Gama-khana-hana-ramādīnam anto (1190).

Gama khana hana ramu icc' evamādīnaṁ dhātūnaṁ anto byañjano no hoti vā tapaccaye pare, timhi ca.

Sundaraṁ nibbānaṁ gacchatī ti sugato (Vin. i, 1). Sundaraṁ nibbānaṁ gacchatī ti sugati[37] (Vin. ii, 14); khataṁ (AAA. ii, 59); khati. Upahataṁ (D. i, 81), upahati. Rato (Khu. v, 196), rati (Khu. v, 170). Mato (DhA. i, 445), mati (Khu. v, 356).

Vā ti kimatthaṁ? Ramato, ramati (Khu. i, 127).

The end of "gama", "khana", "hana" and "ramu" and others.

Sometimes, when the suffix "ta" or "ti" follows, the end consonant of the roots "gama", "khana", "hana" and "ramu" and others is elided.

(He) goes (gacchati) to the good (sundaraṁ) Nibbāna (Nibbānaṁ), so (ti), (he is called) sugato. (He) goes (gacchati) to the good (sundaraṁ) Nibbāna (Nibbānaṁ), so (ti), (he is called) sugati; that which is dug (khataṁ); digging (khati). One who is killed (upahataṁ), killing (upahati). One who is delighted (rato), delighting (rati). One who thinks (mato), thinking (mati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such in the following examples: one who is delighted (ramato), delighting (ramati).

587. 632. Rakāro ca (1191).

Rakāro ca dhātūnam antabhūto no hoti tapaccaye pare, timhī ca.

Pakārena karīyatī ti pakato; paṭhamaṁ karīyatī ti pakati (D. i, 159); visarīyatī ti visato, visati.

Also the letter "ra".

When the suffix "ta" or "ti" follows, "ra" that stands at the end of the root is elided.

(It) is done (karīyati) by method (pakārena), so (ti) that which is done by method (pakato); (it) is done (karīyati) first (paṭhamaṁ), so (ti) that which is done first (pakati); (it) is spread (visarīyati), so (ti) that which is spread (visato, visati).

588. 620. Ṭhā-pānam i-ī ca (1192).

[37] Sundaraṁ ṭhānaṁ gacchatī ti sugati (Sī). Sundaraṁ nibbānaṁ gamanaṁ sugati (K). Sukham ev' ettha gacchanti, na dukkhanti vā sugati (AAA. i, 97).

Ṭhā-pā icc' etesaṁ dhātūnaṁ antassa ākārassa ikāra-īkārādesā honti yathāsaṅkhyaṁ tapaccaye pare, timhi ca.

Yatra ṭhito (Khu. i, 32), ṭhiti (Khu. vii, 90); pīto (D. ii, 233), pīti.

Also there are "i" and "ī" of "ṭhā" and "pā".

When the suffix "ta" or "ti" follows, the letter "ā", which is the end of the roots "ṭhā" and "pā", is changed to "i" and "ī" respectively.

One who stands or stood (ṭhito), standing (ṭhiti); one who drank (pīto), drinking (pīti).

589. 621. Hantehi ho hassa ḷo vā adaha-nahānaṁ (1193).

Hakārantehi dhātūhi tapaccayassa hakārādeso hoti, hakārassa dhātvantassa ḷo hoti vā adaha-nahānaṁ.

Āruhitthā ti āruḷho (Khu. iii, 430); gāḷho (Khu. vii, 20); bāḷho (M. iii, 302); mūḷho (Khu. i, 252).

Adaha-nahām iti kimatthaṁ? Dayhatī ti daḍḍho (Khu. vii, 41); saṁ suṭṭhu nayhatī ti sannaddho (S. i, 471).

Sometimes, after those having "ha" at the end, there is "ha", "ha" becomes "ḷa", excepting "daha" and "naha".

Sometimes the suffix "ta" after roots that have "ha" at the end is changed to "ha", and "ha", that is the end of the root", becomes "ḷa", excepting "daha" and "naha".

(He) climbed (āruhittha), so (ti) one who climbed (āruḷho); that which is mixed (gāḷho); that which is strong (bāḷho); one who is confused (mūḷho).

Why it is said "adaha-nahām" (excepting "daha" and "naha")? To prevent the operation of this rule when there is "daha" and "naha" such as in the following examples: (it) is burnt (dayhati), so (ti) that which is burnt (daḍḍho); (it) is bound (nayhati) well (saṁ, suṭṭhu), so (ti) that which is well bound (sannaddho).

Iti kibbidhāna-kappe tatiyo kaṇḍo.

Thus end the third section in the primary derivative chapter

CATUTTHA-KAṆḌA

Fourth Section

590. 579. Ṇamhi ranjassa jo bhāva-karaṇesu (1194).

Ṇamhi paccaye pare ranja icc' etassa dhātussa antabhūtassa njakārassa joādeso hoti bhāva-karaṇesu.

Rañjanaṁ rāgo[38], ranjanti etenā ti rāgo[27].

Bhāvakaraṇesū ti kimatthaṁ? Ranjatī ti raṅgo (M. i, 43).

In verbal nouns and instrumental, when "ṇa" follows, there is "ja" of "ranja".

In verbal nouns and instrumental, when the suffix "ṇa" follows, "nja", that is the end of the root "ranja", is changed to "ja".

Dyeing (rañjanaṁ), dyeing (rāgo), they dye (ranjati) with that (tena), so (ti) that by which they dye (rāgo).

Why it is said "bhāva-karaṇesu" (in verbal nouns and instrumental)? To prevent the operation of this rule when they are not verbal nouns and instrumental such as in the following example: (it) dyes (ranjati), so (ti) dye (raṅgo).

591. 544. Hanassa ghāto (1195).

Hana icc' etassa dhātussa sabbassa ghātādeso hoti ṇamhi paccaye pare.

Upahanatī ti upaghāto; gāvo hanatī ti goghātako (M. i, 73).

After "hana" there is "ghāta".

When the suffix "ṇa" follows, there is "ghāta" of the whole root "hana".

(He) kills (upahanati), so (ti) killer (upaghāto); (he) kills (hanati) cattle (gāvo), so (ti) a cattle killer (goghātako).

592. 503. Vadho vā sabbattha (1196).

Hana icc' etassa dhātusa vadhādeso hoti vā sabbattha ṭhānesu.

Hanatī ti vadho (Khu. vi, 256), vadhako (Vin. i, 95); avadhi (Khu. i, 13), ahani vā.

Sometimes there is "vadha" everywhere.

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[38] Rañjanavasena rāgo (AbhiA. i, 395). Rajjanti sattā tena, sayaṁ vā rañjati, rañjanamattam eva vā etasan ti rāgo (Sad. Dhātumālā 46). Rañjitabbo rāgo (K), taṁ na yuttaṁ, kiccapaccayantā hi bhāve napuṁsakā va.

Sometimes, in all places,[39] there is "vadha" of the root "hana".

(He) kills (hanati), so (ti) a killer (vadho, vadhako); (he) killed (avadhi, ahani).

593. 564. Ākārantānam āyo (1197).

Ākārantānaṁ dhātūnaṁ antassa ākārassa āyādeso hoti ṇamhi paccaye pare.

Dadātī ti dāyako (S. i, 97); dānaṁ dātuṁ sīlaṁ yassā ti dānadāyī; majjaṁ dātuṁ sīlaṁ yassā ti majjadāyī; nagaraṁ yātuṁ sīlaṁ yassā ti nagarayāyī.

There is "āya" of those that end in "ā".

When the suffix "ṇa" follows, the letter "ā", that is the end of roots ending in "ā", is changed to "āya".

(He) gives (dadāti), so (ti) a giver (dāyako); the habit (sīlaṁ) of him (yassa) is to give (dātuṁ) alms (dānaṁ), so (ti) one who has the habit to give alms (dānadāyī); the habit (sīlaṁ) of him (yassa) is to give (dātuṁ) liquor (majjaṁ), so (ti) on who has the habit to give liquor (majjadāyī); the habit (sīlaṁ) of him (yassa) is to go (yātuṁ) to the city (nagaraṁ), so (ti) one who has the habit of going to the city (nagarayāyī).

594. 582. Pura-sam-upa-parīhi karotissa kha-kharā vā tappaccayesu ca (1198).

Pura saṁ upa pari icc' etehi karotissa dhātussa kha-kharādesā honti vā tappaccaye pare[40], ṇamhi ca.

Pure karīyatī ti purakkhato (D. i, 47); sammā karīyatī ti saṅkhato (Abhi. i, 277); upagantvā karīyatī ti upakkhato (D. i, 120); parisamantato karotī ti parikkhāro (D. ii, 175); saṁkarīyatī ti saṅkhāro (Abhi. vi, 1).

Vā ti kimatthaṁ? Upagantvā karotī ti upakāro (D. iii, 252).

When the suffix "ta" follows, there are "kha" and "khara" of the root "kara" that is preceded by "pura", "saṁ", "upa" and "pari".

Sometimes, when the suffix "ta" or "ṇa" follows, the root "kara", when it is preceded by "pura", "saṁ", "upa" and "pari", is changed to "kha" and "khara".

(He) is put (karīyati) in front (pure), so (ti) one who is put in front, honored (purakkhato); (it) is made (karīyati) well (sammā), so (ti) that which is made well (saṅkhato); having approached (upagantvā) it is made (karīyati), so (ti) that which is prepared (upakkhato); (it)

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[39] In all places means in primary derivative and also in verbs, etc.

[40] Tapaccayesu paresu (K).

makes (karoti) all around (parisamantato), so (ti) that which is surrounding (parikkhāro); (it) is well made (saṁkarīyati), so (ti) that which is well made (saṅkhāro).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: having approached (upagantvā) (it) is made (karīyati), so (ti) that which is prepared (upakāro).

595. 637. Tave-tunādīsu kā (1199).

Tave tuna icc' evamādīsu paccayesu karotissa dhātussa kāādeso hoti vā.

Kātave (Khu. vi, 75), kātuṁ (Vin. iii, 241), kattuṁ vā, kātuna, kattuna vā.

There is "kā" when "tave" and "tuna" follow.

Sometimes, when the suffixes "tave", "tuna" and others follow, the root "kara" is changed to "kā".

To do (kātave, kātuṁ, kattuṁ; having done (kātuna, kattuna).

596. 551. Gama-khana-hanādīnaṁ tuṁ-tabbādīsu na (1200).

Gama khana hana icc' evamādīnaṁ dhātūnaṁ antassa nakāro hoti vā tuṁ-tabbādīsu paccayesu.

Gantuṁ (VinA. i, 7), gamituṁ; gantabbaṁ, gamitabbaṁ. Khantuṁ, khanituṁ, khantabbaṁ; khanitabbaṁ. Hantuṁ (Khu. vi, 22), hanituṁ; hantabbaṁ (D. ii, 142), hanitabbaṁ. Mantuṁ, manituṁ; mantabbaṁ, manitabbaṁ.

Ādiggahaṇaṁ kimatthaṁ? Tunaggahaṇatthaṁ. Gantuna, khantuna, hantuna, mantuna.

When there are "tuṁ", "tabba" and others, there is "na" of (the end of) "gama", "khana", "hana" and others.

Whent the suffixes "tuṁ", "tabba" and others follow, there is "na" of the end of the roots "gama", "khana", "hana" and others.

To go (gantuṁ, gamituṁ); (it) should be gone (gantabbaṁ, gamitabbaṁ). To dig (khantuṁ, khanituṁ); (it) should be dug (khantabbaṁ, khanitabbaṁ). To kill (hantuṁ, hanituṁ); (it) should be killed (hantabbaṁ, hanitabbaṁ). To know (mantuṁ, manituṁ); (it) should be known (mantabbaṁ, manitabbaṁ).

Why it is the purporse of taking "ādi", others? For the purpose of taking "tuna". Having gone (gantuna), having dug (khantuna), having killed (hantuna), having known (mantuna).

597. 641. Sabbehi tunādīnaṁ yo (1201).

Sabbehi dhātūhi tunādīnaṁ paccayānaṁ yakārādeso hoti vā.

Abhivandiya, abhivanditvā; ohāya (Khu. vi, 84), ohitvā; upanīya (D. i, 100), upanetvā; passiya, passitvā; uddissa (D. i, 157), uddisitvā; ādāya (Vin. iii, 24), ādiyitvā (JA. ii, 205).

After all (roots) there is "yo" of "tuna" and others.

Sometimes after all roots the suffix "tuna" and others are changed to "ya".

Having bowed down (abhivandiya, abhivanditvā); having abandoned (ohāya, ohitvā); having brought (upanīya, upanetvā); having seen (passiya, passitvā); having pointed out (uddissa, uddisitvā); having taken (ādāya, ādiyitvā).

598. 643. Ca-nantehi raccaṁ (1203).

Cakāra-nakārantehi dhātūhi tunādīnaṁ paccayānaṁ raccādeso hoti vā.

Vivicca (Vin. i, 5), āhacca (M. iii, 178), uhacca (Khu. vi, 61).

Vā ti kimatthaṁ? Hantvā (Khu. vi, 72).

There is "racca" after those that end in "ca" and "na".

Sometimes there is the substitution "racca" of the suffixes "tuna" and others after roots that end in "ca" and "na".

Having separated (vivicca), having stricken (āhacca), having pulled out (uhacca).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: having killed (hantvā).

599. 644. Disā svāna-svāntalopo ca (1204).

Disa icc' etāya dhātuyā tunādīnaṁ paccayānaṁ svāna-svādesā honti, antalopo ca.

Disvāna (Vin. i, 309), disvā (Abhi. i, 261).

After "disa" there are "svāna" and "svā" and elision of the end.

After the root "disa" the suffixes "tuna" and others are changed to "svāna" and "svā", and the end (consonant of the root) is elided.

Having seen (disvāna, disvā).

600. 645. Ma-ha-da-bhehi mma-yha-jja-bbha-ddhā ca (1205).

Ma ha da bha icc' evamantehi dhātūhi tunādīnaṁ paccayānaṁ mma-yha-jja-bbha-ddhāādesā honti vā, antalopo ca.

Āgamma (Khu. ii, 48), āgamitvā; okkamma (Khu. i, 122), okkamitvā; paggayha (Vin. i, 265), paggaṇhitvā; uppajja (Khu. iv, 305), uppajjitvā; ārabbha (DhA. i, 2), ārabhitvā, āraddha[41], ārabhitvā.

Also after "ma", ha", "da", "bha" there are "mma", "yha", "jja", "bbha", "ddha".

Sometimes, after the roots ending in "ma", "ha", "da", "ma", and others, the suffixes "tuna" and others are changed to "mma", "yha", "jja", "bbha", "ddha", and the end (consonant of the root) is elided.

Having come (āgamma, āgamitvā); having stepped aside (okkamma, okkamitvā); having taken up (paggayha, paggaṇhitvā); having arisen (uppajja, uppajjitvā); having begun (ārabbha, ārabhitvā, āraddha, ārabhitvā).

601. 334. Taddhita-samāsa-kitakā nāmaṁ 'v' ātave-tunādīsu ca.

Taddhita-samāsa-kitaka icc' evamantā saddā nāmaṁ 'va daṭṭhabbā tave-tuna-tvāna-tvādipaccayante[42] vajjetvā.

Vāsiṭṭho (Vin. ii, 11); pattadhammo (Vin. iii, 17); kumbhakāro (D. i, 98) icc' evamādi.

"Taddhita", "samāsa" and "kitaka" are to be regarded as nouns excepting those ending in "tave", "tuna" and others.

Words that end in "taddhita", "samāsa" and "kitaka" should be regarded as nouns with the exception of those ending in the suffixes "tave", "tuna", "tvāna" and "tvā".

Vāsiṭṭho (Vāsiṭṭho), one who has reached the Dhamma (pattadhammo); potter (kumbhakāro); etc.

602. 6. Dumhi garu (10).

Dumhi akkhare yo pubbo akkharo, so garuko va daṭṭhabbo.

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[41] Āraddhā (Rū), āraddha (Sī, K, Sad.).

[42] Tave-tuna-tvāna-tvādipaccaye (Sī, K).

Bhitvā, chitvā; datvā, hutvā.

When there are two (letters), (the previous) is "garu".

When there are two letters, the previous letter should be regarded as "garu".

Having broken (bhitvā), having cut (chitvā). The letter "i" of "bhitvā" and "chitvā" should be regarded as "garu". Although "i" is short (rasa), it is heavy (garu) and it has two moras. Having given (datvā), having been (hutvā). The letter "a" of "datvā" and the letter "u" of "hutvā" should be regarded as "garu".

603. 7. Dīgho ca (9).

Dīgho ca saro garuko va daṭṭhabbo.

Āhāro, nadī, vadhū, te dhammā, opanayiko.

Also long.

Also the long vowel should be regarded as "garu".

Food (āhāro), river (nadī), woman (vadhū), those (te) dhammas (dhammā), leading to (opanayiko).

604. 684. Akkharehi kāra[43] (1208).

Akkharatthehi akkharābhidheyyehi kārapaccayo hoti payoge sati.

A eva akāro, ā eva ākāro, ya eva yakāro.

After letters there is "kāra".

After those that have the meaning of letters there is the suffix "kāra" when there is usage.

"A" (a) itself (eva) is the letter "a" (akāro), "ā" (ā) itself (eva) is the letter "ā" (ākāro), "ya" (ya) itself (eva) is the letter "ya" (yakāro).

605. 547. Yathāgamam ikāro (1210).

Yathāgamaṁ sabbadhātūhi sabbapaccayesu ikārāgamo hoti.

Kāriyaṁ, bhavitabbaṁ (JA. iv, 221), janitabbaṁ, viditabbaṁ[44], karitvā (JA. iii, 463), icchitaṁ (DhA. i, 127).

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43 Kāraṁ (SI).

According to the Budddha's Word there is the letter "i".

According to the Budddha's Word, after all roots when all suffixes follow, there is the insertion of the letter "i".

(It) should be done (kāriyaṁ), (it) ought to be (bhavitabbaṁ), (it) should be produced (janitabbaṁ), (it) should be known (viditabbaṁ), (it) should be done (karitvā), that which is desired (icchitaṁ).

606. 642. Da-dhantato yo kvaci (1211).

Dakāra-dhakārantāya dhātuyā yathāgamaṁ yakārāgamo hoti kvaci tunādīsu paccayesu.

Buddho loke uppajjitvā (D. ii, 129); Dhammaṁ bujjhitvā (Khu. iii, 31; Khu. xi, 202).

Da-dhantato ti kimatthaṁ? Labhitvā (DhA. i, 109).

Kvacī ti kimatthaṁ? Uppādetvā[45].

Optionally there is "ya" after those that end in "da" and "dha".

Optionally, according to the Budddha's Word, when the suffixes "tuna" and others follow, there is the insertion of "ya" after roots that end in "da" and "dha".

The Buddha (Buddho) having appeared (uppajjitvā) in the world (loke); having understood (bujjhitvā) the Dhamma (Dhammaṁ).

Why it is said "da-dhantato" (those that end in "da" and "dha")? To prevent the operation of this rule when there are not "da" and "dha" such in the following example: having obtained (labhitvā).

Why it is said "kvaci" (optionally)? To allow an exception to this rule such as in the following example: having caused to arise (uppādetvā).

Iti kibbidhāna-kappe catuttho kaṇḍo
Thus ends the fourth section in the primary derivative chapter

PAÑCAMA-KAṆḌA
Fifth Section

[44] Viditaṁ (Sī).
[45] Uppāditvā (K).

607. 578. Niggahita[46] saṁyogādi no (1212).

Saṁyogādibhūto nakāro niggahitam āpajjate.

Raṅgo (M. i, 47), bhaṅgo (Khu. vii, 33), saṅgo (Khu. vii, 6; Khu. i, 39).

"N" which is the beginning of a conjunct (consonant) is changed to the "niggahita".

Dancing place (raṅgo), breaking up (bhaṅgo), clinging (saṅgo).

608. 623. Sabbattha ge gī (1165).

Ge icc' etassa dhātussa gīādeso hoti sabbattha ṭhāne.

Gītaṁ[47] (D. i, 6), gāyati.

Everywhere there is "gī" of "ge".

In all places there is "gī" of the root "ge".

Singing or that which is to be sung (gītaṁ), (he) sings (gāyati).

609. 484. Sadassa sīdattaṁ (1213).

Sada icc' etassa dhātussa sīdādeso hoti sabbattha ṭhāne.

Nisinno (Khu. v, 358), nisīdati (D. ii, 231; Vin. ii, 28).

There is "sīda" of "sada".

In all places there is "sīda" of the root "sada".

Seated (nisinno), (he) sits (nisīdati).

610. 627. Yajassa sarass' i ṭṭhe (1215).

Yaja icc' etassa dhātussa sarassa ikārādeso hoti ṭṭhe pare.

[46] Niggahītaṁ (Sī).

[47] Gāyanaṁ gītaṁ (Sī).

Yiṭṭho, yiṭṭhā.

Ṭṭhe ti kimatthaṁ? Yajanaṁ.

When "ṭṭha" follows, there is "i" of the vowel of "yaja".

When "ṭṭha" follows, there is "i" of the vowel of the root "yaja".

Sacrificed (yiṭṭho, yiṭṭhā).

Why it is said "ṭṭhe" (when "ṭṭha" follows)? To prevent the operation of this rule when "ṭṭha" does not follow such as in the following example: sacrificing (yajanaṁ).

611. 608. Ha-catutthānam antānaṁ do dhe (1216).

Ha-catutthānaṁ dhātvantānaṁ do ādeso hoti dhe pare.

Sannaddho (Khu. i, 69; S. i, 471), kuddho (DA. i, 51), yuddho (JA. iii, 513), siddho, laddho (Vin. ii, 122), āraddho (AA. ii, 80).

When "dha" follows, there is "da" of "ha" and the fourth (letter) which are the end (of the root).

When "dha" follows, there is "da" of "ha" and the fourth letter which are the end of root.

Fastened (sannaddho), irritated (kuddho), fought (yuddho), accomplished (siddho), obtained (laddho), began (āraddho).

612. 615. Ḍo ḍhakāre (1217).

Ha-catutthānaṁ dhātvantānaṁ ḍo ādeso hoti ḍhakāre pare.

Dayhatī ti daḍḍho (Khu. v, 67), vaḍḍhatī ti vuḍḍho (Vin. i, 2; AA. ii, 266).

Ḍhakāre ti kimatthaṁ? Dāho (M. i, 321; D. i, 10).

When "ḍha" follows there is "ḍa".

When "ḍha" follows, there is "ḍa" of "ha" and the fourth letter which are the end of the root.

(It) is burnt (dayhati), so (ti) that which is burnt (daḍḍho), (it) grows old (vaḍḍhati), so (ti) that which grows old (vuḍḍho).

Why it is said "ḍhakāre" (when "ḍha" follows)? To prevent the operation of this rule when "ḍha" does not follow such as in the following example: burning (dāho).

613. 583. Gahassa ghara ṇe vā (1218).

Gaha icc' etassa dhātussa sabbassa gharādeso hoti vā ṇapaccaye pare.

Gharaṁ (Khu. v, 67), gharāni[48] (Khu. vi, 80).

Vā ti kimatthaṁ? Gāho (AbhiA. i, 94, 295).

Sometimes when "ṇa" follows there is "ghara" of "ghassa".

Sometimes, when the suffix "ṇa" follows, there is "ghara" of the whole of the root "gaha".

House (gharaṁ), houses (gharāni).

Why it is said "vā" (sometimes)? seizing (gāho).

614. 581. Dahassa do ḷaṁ (1219).

Daha icc' etassa dhātussa dakāro ḷattam āpajjate vā ṇapaccaye pare.

Paridahanaṁ, pariḷāho (Khu. i, 26).

Vā ti kimatthaṁ? Paridāho.

"Da" of "daha" becomes "ḷa".

Sometimes, when the suffix "ṇa" follows, "da" of the root "daha" becomes "ḷa".

Burning (paridahanaṁ, pariḷāho).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: burning (paridāho).

615. 586. Dhātvantassa lopo kvimhi (1220).

Dhātvantassa byañjanassa lopo hoti kvimhi paccaye pare.

Bhujena gacchatī ti bhujago (Khu. vii, 6); urena gacchatī ti urago (Khu. vii, 6); turago; saṅkho (AbhA. i, 355).

When "kvi" follows, there is elision of the end of the root.

When the suffix "kvi" follows, there is elision of the consonant which is the end of the root.

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48 gharāṇi (Sī).

(It) goes (gacchati) by bending (bhujena), so (ti) a snake (bhujago); (it) goes (gacchati) by the chest (urena), so (ti) a snake (urago); a horse (turago); a conch (saṅkho).

616. 587. Vidante ū (1222).

Vida icc' etassa dhātussa ante ūkārāgamo hoti kvimhi paccaye pare.

Lokaṁ vidati jānātī ti lokavidū (S. i, 221).

There is "ū" at the end of "vida".

When the suffix "kvi" follows, there is the insertion of the letter "ū" at the end of the root "vida".

(He) knows (vidati, jānāti) the world (lokaṁ), so (ti) knower of the world.

617. 633. Na-ma-ka-rānam antānaṁ n' iyuttatamhi (1223).

Nakāra-makāra-kakāra-rakārānaṁ dhātvantānaṁ lopo na hoti ikārayutte tapaccaye pare.

Hanituṁ; gamito; ramito; sakito; sarito; karitvā (Khu. ii, 78).

Iyuttatamhī ti kimatthaṁ? Gato (Khu. ii, 95), sato (Khu. i, 223).

Those that end in "na", "ma", "ka" and "ra" are not elided when there is "ta" accompanied by "i".

When the suffix "ta" follows, which is accompanied with "i", there is not elision of "na", "ma", "ka" and "ra" which are the end of the root.

To kill (hanituṁ); gone (gamito); delighted (ramito); honored (sakito); remembered (sarito); having done (karitvā).

Why it is said "iyuttamhi" (when there is "ta" accompanied by "i")? To prevent the operation of this rule when there is not "ta" accompanied by "i" such in the following example: gone (gato), mindful (sato).

618. 571. Na ka-gattaṁ ca-jā ṇvumhi (1224).

Cakāra-jakārā kakāra-gakārattaṁ n' āpajjante ṇvumhi paccaye pare.

Pacatī ti pācako; yajatī ti yājako.

When "ṇvu" follows, "c" and "j" are not changed to "k" and "g".

When the suffix "ṇvu" follows, "c" and "j" are not changed to "k" and "g" (respectively).

(He) cooks (pacati), so (ti) cook (pācako); (he) sacrifices (yajati), so (ti) sacrificer (yājako).

619. 573. Karassa ca tattaṁ tusmiṁ (1225).

Kara icc' etassa dhātussa antassa rakārassa takārattaṁ hoti tupaccaye pare.

Karotī ti kattā (D. i, 18; Khu. v, 115), karontī ti kattāro.

Also when "tu" follows, there is "ta" of ("ra" of) "kara".

When the suffix "tu" follows, there is "ta" of "ra" which is the end of the root "kara".

(He) does (karoti), so (ti) doer (kattā), (they) do (karonti), so (ti) doers (kattāro).

620. 549. Tuṁ-tuna-tabbesu vā (1226).

Kara icc' etassa dhātussa antassa rakārassa takārattaṁ hoti vā tuṁ tuna tabba icc' etesu paccayesu.

Kattuṁ (Vism. i, 293), kātuṁ (Vin. iv, 241); kattuna, kātuna; kattabbaṁ (Khu. i, 21), kātabbaṁ.

Sometimes when "tuṁ", "tuna" and "tabba" follow.

Sometimes when "tuṁ", "tuna" and "tabba" follow, there is "ta" of "ra" which is the end of the root "kara".

To do (kattuṁ, kātuṁ); having done (kattuna, kātuna); (it) should be done (kattabbaṁ, kātabbaṁ).

621. 553. Kāritaṁ viya ṇānubandho (1227).

Ṇakārānubandho paccayo kāritaṁ viya daṭṭhabbo vā.

Dāho (M. i, 311), deho, vāho (A. iii, 395), bāho[49], cāgo (D. ii, 175), vāro, cāro[50], parikkhāro (D. ii, 175), dāyako (S. i, 57), nāyako (Vin. iii, 32), lāvako, bhāvako, kārī, ghātī, dāyī.

Vā ti kimatthaṁ? Upakkharo.

[49] Na-y-ime payogā Sīhaḷapotthake dissanti.

[50] Na-y-ime payogā Sīhaḷapotthake dissanti.

The indicatory letter "ṇ" is as "kārita".

The suffix which has the indicatory letter "ṇ" should be regarded as "kārita".

Burning (dāho), the body (deho), a vehicle (vāho), the arm (bāho), giving up (cāgo), occasion (vāro), going (cāro), a requisite (parikkhāro), a giver (dāyako), a leader (nāyako), a reaper (lāvako), (bhāvako), doer (kārī), a killer (ghātī), a giver (dāyī).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: a doer close to someone, assistant (upakkharo).

622. 570. An'-akā yu-ṇvūnaṁ (1228).

Yu ṇvu icc' etesaṁ paccayānaṁ ana aka icc' ete ādesā honti.

Nandanaṁ (S. i, 6); kārako (Khu. v, 143).

There are "ana" and "aka" of "yu" and "ṇvu".

There are the substitutions "ana" and "aka" of the suffixes "yu" and "ṇvu".

Rejoicing (nandanaṁ); doer (kārako).

623. 554. Ka-gā ca-jānaṁ (1229).

Ca ja icc' etesaṁ dhātvantānaṁ kakāra-gakārādesā honti ṇānubandhe paccaye pare.

Póko; yogo (A. i, 405).

There are "ka" and "ga" of "ca" and "ja".

When the suffix which is the indicatory letter "ṇ", follows, there are the substitutions "ka" and "ga" of the "ca" and "ja" which are the end of the root.

Cooking (pāko); connection (yogo).

Iti kibbidhāna-kappe pañcamo kaṇḍo.
Thus ends the fifth section in the primary derivative chapter

Kita-kappo niṭṭhito
The end of primary derivative chapter